The LUTHERAN

MINISTRY TO STUDENTS

New Lutheran Center is in operation at University of Michigan

Vol. 34, No. 30

APRIL 23, 1952

10 CENTS

Not Good If Detached

IT WAS AN ORDINARY railroad ticket. I couldn't understand why the gentleman in the adjoining seat stared at it so intently. The top half listed the two terminal points, Albany to Philadelphia. The part below the perforation was in finer print. I couldn't see whether it was a one-way or a round-trip ticket.

Perhaps, I thought, this trip is very important to him. He may have waited a long time for it. Perhaps it is a business promotion and this ticket represents financial security at last. Or maybe he is going to see someone who means a great deal to him, someone he hasn't seen in years. And he can't quite believe this ticket is taking him there.

SUDDENLY HE LOOKED UP and smiled. It was a friendly smile and he spoke immediately, "Funny thing, a railroad ticket," he said. "You're wondering what I saw in it, aren't you?"

Before I could stammer an apology, he went on, "I was conscious of your interest. That's why I think maybe I'll tell you what I was thinking. You see what this says here?"

He pointed to a line below the perforation: "*Not good if detached.* Well, I was thinking that life was stamped something like that. The ticket for that journey was given to us in the beginning, and we'll reach our destination all right, if we just keep ourselves attached to God."

"But," I finished, "we're no good if detached?"

He smiled again. "We're no good if detached."

—VIRGINIA VEEDER WESTERVELT

The LUTHERAN — News Magazine of the United Lutheran Church in America

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PUBLISHED WEEKLY by the United Lutheran Publication House, 1228 Spruce Street, Philadelphia 7, Pennsylvania
H. Torrey Walker, Business Manager. C. A. Bongarzone, Circulation and Advertising

Change of Address and Renewal Orders

Please allow four to six weeks for address changes and renewal orders to become effective. Send all changes of address and renewal orders to The LUTHERAN, 1228 Spruce Street, Philadelphia 7, Pa. On changes of address please include address label, or an exact copy of that stenciled address, together with your new address.

Subscription Price, $3.50 a Year. Copyright, 1952, by the United Lutheran Publication House Printed in U.S.A.
Entered as second-class matter, October 29, 1923, at the Post Office, Phila., Pa., under act of March 3, 1879

THIS WEEK in The LUTHERAN

The Church in the News - - - - - - - - - - - Page 4

World News Notes - - - - - - - - - - - - - - 10

MICHIGAN HAS NEW STUDENT CENTER - By Elwood Lohela 12
Lutheran group at Ann Arbor enlarges successful program

AN EDITOR VISITS MOSCOW - - - By Margareta Deschner 17
Finnish pastor reports on church life behind the Iron Curtain

AT HOME AT HOLLIDAYSBURG - - - By Dorothy Rickard 21
New institution for the aged is like a modern hotel

God Is Holding My Hand - - - - - By O'Gene Hutchings 25
A child who knows how to pray has a feeling of security

FIVE MAKE A FAMILY: Day's End - - By Margaret A. J. Irvin 27

THE BIBLE IN DAILY LIVING - - - - - - - - - - - 29
Pretend Other People Are You - - - - - By Ruby Lornell

Personal Problem Clinic - - - - - - - By Earl S. Rudisill 31

Books - - - - - - - - 32 Overseas: Hawaii, India - - 34

Story of the Week - - - - 37 Campus - - - - - - - 39

News in the Churches:
Illinois: Carthage—38; Chicago—41; Maryland—40; Minnesota—35;
New York: Albany—44; Ohio—42; Pennsylvania: Philadelphia—35; York—39

In Conclusion - - - - - - - - - - - - - - - - - - 50

COVER PICTURE. Dr. Henry Yoder recently observed his 20th anniversary as Lutheran campus pastor at Ann Arbor, Michigan. Also recently the new $125,000 student center at the University of Michigan was dedicated. See story on page 12.

THE CHURCH IN THE NEWS

Hungarians protest

It seemed that Lutherans in Hungary were slow about joining the chorus in denouncing America for "germ warfare" in China and Korea. Two weeks after Reformed and Roman Catholic leaders in Hungary had faithfully echoed the current Communist propaganda charges, nothing had been heard in the United States from the Hungarian Lutherans.

But the protest had been made on schedule (March 26). The delay was in transmitting the information from Lutheran World Federation headquarters in Switzerland, where it was received, to the Lutheran News Bureau in New York City where it was released April 10.

Hungarian Lutheran bishops expressed the "profound indignation of the whole Hungarian people and the people of our Lutheran Church on account of the application of the bacteriological weapon in Korea by the administration and the military command of the United States of America."

The bishops said this problem must be discussed this summer at the Lutheran World Federation assembly in Hannover. (The Communist Lutheran bishop of Budapest, Laszlo Dezsery, is one of six delegates expected from Hungary.) "We have to raise our voice against the cynical mass murder and against the application of science for inhuman purposes," said the bishops, Dezsery and Lajos Veto.

"Know the facts"

Lutheran churches will be in favor of "any inquiry into the charges of such a type of warfare as you mention," replied Dr. Carl Lund-Quist from the World Federation office in Geneva.

"We urge that all Christian people seek to know the facts," he advised the Hungarian churchmen. "It is my belief that our Lutheran churches will continue to preach the gospel in such a way as to bring truth and justice to all men."

LASZLO DEZSERY
Must speak at Hannover

Mihalyfi has top post

According to predictions, Hungarian Lutherans voted last month to elect Ermo Mihalyfi as Inspector General of their church. He was the only candidate for the highest position in the church government, which is always held by a layman.

Mr. Mihalyfi was among those who tried to persuade Lajos Ordass not to resist Communist efforts to control the Lutheran Church in Hungary in 1948. He holds a position in the propaganda department of the present Hungarian government.

Members of the Hungarian Church

who are registered as delegates to the Lutheran assembly in Hannover are Bishop Lajos Veto, Bishop Laszlo Dezsery, Professor Miklos Palfi, Church Secretary Karolyn Grunwalsky, Pastors Gilmos Gyongyosi and Odon Buchalla.

MISS CLARA SULLIVAN
Communists released her

China missionary comes home

Just in time to share in the Easter celebration at home, Miss Clara Sullivan arrived in the U.S. She is one of four United Lutheran missionaries who stayed in Tsingtao, China, after Communists captured the city in 1949.

"Chinese Christians send greetings," reported Miss Sullivan, "and say, 'We thank God for his grace and we ask for your prayers.'"

Miss Sullivan had been held for a year in a concentration camp in China by the Japanese in 1942. After her release she came to America, and returned to China in 1947. In February, 1951, she and Missionary Paul Mackensen requested the Communists to give them permission to leave China. Her request was granted in December, but none came for Mr. Mackensen. Since Miss Sullivan left Tsingtao he has been imprisoned.

Greeks can't decide

The proper church for the Greeks is their own Greek Orthodox Church, the Orthodox leaders feel sure. They resent Protestant missionaries who come to convert their people.

But the Orthodox Church has entered the World Council of Churches and is in friendly relation with Protestant churches of the West. It has received valuable help from the Council in its postwar reconstruction. Recently the Council lent money for new printing machinery which the Orthodox Church uses for publishing its liturgy and magazines.

As things stand now, the Orthodox Church upholds the Greek constitution which says any "well-known religion" is tolerated in Greece if it doesn't try to convert members of the Orthodox Church. But Orthodox leaders call the Protestants "heretics," and won't yield to the western idea of permitting free competition of all churches.

Last December a Methodist missionary, the Rev. John Pappas, was refused a permit to hold meetings in Kallithea, a suburb of Athens. His radio programs were banned. This month the Greek supreme court ruled that Methodism is "a well-known religion" and therefore must be tolerated. Mr. Pappas may hold meetings, if he doesn't attempt to convert members of the Orthodox Church.

But a Jehovah's Witness was fined $66 and sentenced to seven months in jail because he had conducted a marriage ceremony. Another Witness was arrested for attempting to convert members of the Orthodox Church. Witnesses don't have "a well-known" religion.

Germans look for middle road

Before Hitler, most Lutheran pastors of Germany believed the churches should keep quiet on political questions. When they saw what happened to their country in the grip of leaders who had no morality, some swung around to believe the churches ought to give leadership to the consciences of the people on questions of national policy.

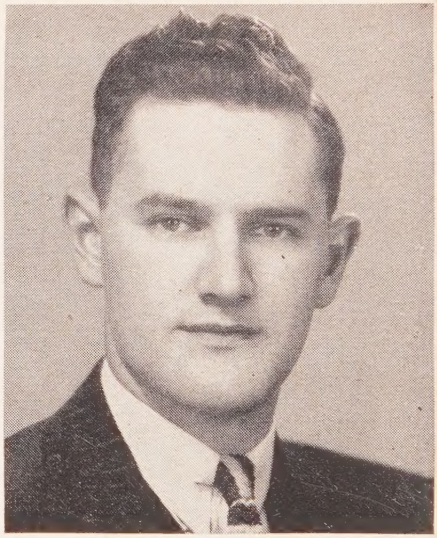
This year the Germans have a hard political decision to make: to back up the Adenauer government in forming a military alliance with the west European countries, or to seek first to create a united, neutral Germany.

Churchmen have split sharply on what they ought to say. At the bishops' conference of the United Lutheran Church of Germany last month they acknowledged that many pastors consider it "necessary to offer certain practical solutions to political problems." Others feel that "the church has nothing to do with politics and should confine itself to preaching the gospel."

The bishops said both are wrong, but did not go far in explaining what is right. "Christians are obliged conscientiously to assume their political responsibility," they said, "but in doing so they must not blur the boundaries between church and world, between Christian community and political order."

The church can't do much to help with public questions "because the interpretation of God's commandments with regard to public life permits various political opinions. Therefore the church, as such, does not bind itself to individual party political platforms."

But the church is valuable, the bishops asserted, "because it is important for the life of a people that in its midst lives the community of Jesus Christ, where Christians exercise forgiveness among themselves and in faith overcome hopelessness and fear."



COLLEGE PRESIDENT

Dr. Frederic B. Irvin, a United Lutheran missionary in India, has been elected president of Thiel College, Greenville, Pa.

Newspaper will print the Bible

On Monday of Holy Week the Akron *Beacon Journal* printed the first 17 verses of the Gospel according to Matthew, and next day completed the first chapter.

The *Beacon Journal* plans to keep this up for about 10 years, publishing the entire Bible in sections intended for five-minute daily reading. "We hope that this daily reading will encourage more people to read their own Bibles," the newspaper explained. "We hope that daily publication of the Word of God will encourage more and more men, women, and children to greater attention and more devotion to their faith."

The translation selected by The *Beacon Journal* is the Revised Standard Version "because it is in modern English which affords easy reading for newspaper readers, young and old."

Editor and Publisher, trade magazine newsmen, called attention recently to growing public interest in reading material of a religious nature in their newspers." The number of papers printing daily prayer, sermonette, or Bible quotion is steadily growing, said *E & P.*

urnalists get church awards

Two newsmen got awards this month om the National Religious Publicity ouncil for their work in reporting news out religion in daily papers. Harrison . Fry (*second from left*) of The Philalphia *Bulletin* has the longest record of y newsman—35 years—in writing urch news for a big-city daily. Willmar Thorkelson (*right*) is church editor of ne Minneapolis *Star* and *Tribune.*

Both of the Minneapolis papers are ar the top in American journalism in e prominent space they give church ws. "We think it is important to have expert and informed reporting by 'specialists' on religious news," explained Gideon Seymour, *Star* executive editor.

Attack parochial schools

Never before had a handful of America's most prominent educators spoken out so sharply in a public meeting against parochial schools.

Dividing children in the schools according to religious groups is worse than race segregation in schools, Dr. Edgar Fuller told the National Association of School Administrations meeting in Boston. Dr. James B. Conant, president of Harvard University, said that "the greater the proportion of our youth who attend independent schools, the greater the threat to our democratic unity."

"Denominational schools build prejudices. They build little iron curtains around the thinking of the people," said Dr. Worth McClure. "These schools can

AWARDS FOR NEWSMEN
Experts are important

destroy the unity now found in our democracy."

It is commonly thought by Protestants that many campaigns against the public schools (*"they are Godless" . . . "there are sex orgies among 10th grade pupils" . . . "children don't learn to spell"*) are planted by Roman Catholics who hope to undermine confidence in public education.

One of the charges was answered at Boston by Dr. William Jansen, New York City school superintendent. Although schools do not teach religious doctrine, they instill a respect for religion and a recognition of God, he said.

Boston's Roman Catholic Archbishop Richard J. Cushing spent most of his Easter sermon answering the parochial school critics. "In an age of state socialism, the threat to independent schools is a powerful part of the total threat to freedom of every kind," he said. "When these schools are also religious schools, it is part of the threat to our faith."

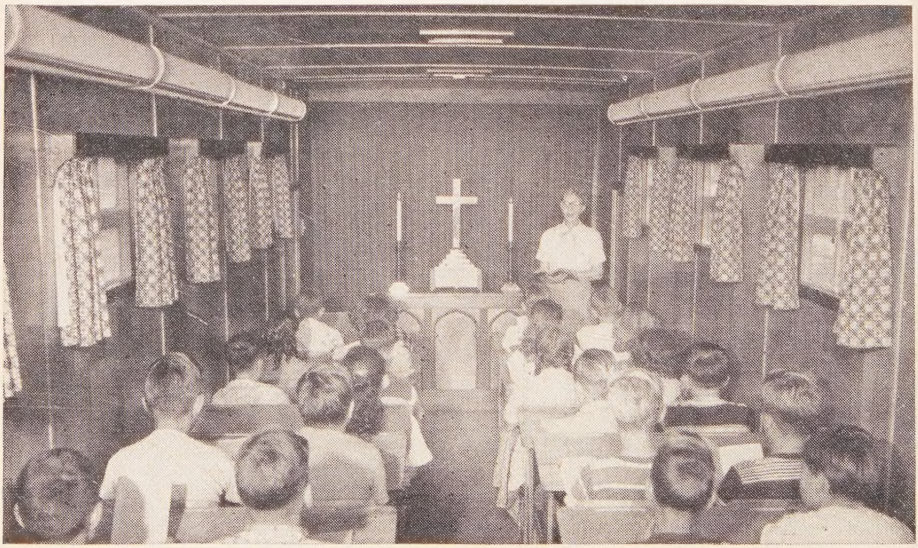
More parochial schools

Church-operated schools have been zooming steadily in the last 10 years in the U.S. Roman Catholic schools have gained 35 per cent in enrollment in a decade, estimated Benjamin Fine in The New York *Times*. There are now a million more pupils than 10 years ago (*2,688,042 in 1942 . . . 3,646,156 in 1952*).

Adding the enrollment in Catholic colleges, the total reaches 4 million. Catholic schools have about 12 per cent of the total U.S. population of school age. About 60 per cent of Roman Catholic children of school age are now in parochial schools.

Only difficulties in the way of still more rapid gain in Roman Catholic parochial schools are 1) the teacher problem (nuns, who teach free, aren't plentiful enough) and 2) the high cost of building new schools (estimated at $250 million in the next 10 years).

Largest Protestant parochial school



A Trailer is the Classroom
Ninety-eight per cent come

ystem belongs to the Lutheran Church—Missouri Synod. Enrollment reached 00,000 this year, reported Dr. A. C. ellhorn this month. This is a 26,000 ain in six years.

arking-lot instruction

To give public-school pupils some religious education in an hour a week of eleased time, Protestant churches of anta Ana, California, operate a trailer assroom. It's 35 feet long, has desks r 38 pupils, cost $17,000.

The trailer is moved from one public hool to another as pupils are released r instruction. Pupils of the 5th and 6th ades participate in the program. Ninety-ght per cent of all Protestant children the schools (there are 771 in these two ades) attend the classes. Two teachers re employed. Cost of the project is 7,500 a year.

uther film problems are solved

Long delay in getting final approval of script for the church-financed Martin uther film ended this month. The 400,000 project, backed by five Amer-an Lutheran denominations, may be ompleted late this year.

Louis de Rochemont Associates (*produced "Lost Boundaries" . . . "Whistle at Eaton Falls"*) has signed to shoot the film n Germany with German actors.

Time magazine says de Rochemont builds his movies around a hard core of act, shoots them in actual settings, eights the casts with unknowns, little-nowns, or non-professionals, so that ories will look as if they were filmed hile they were happening."

Some of the "actual settings" in the uther story—Eisenach, Wittenberg, the Vartburg—are east of the Iron Curtain nd won't be available for American ovie making. But an extraordinary documentary picture about Luther is being made by the Oertel brothers (*who made "The Titan"*) from film shot before the war. It will be used for background for the Luther film, and later will be shown separately.

Although the original Martin Luther lived 400 years too soon to appear in this movie, a direct descendant of his brother Jacob, bearing the name Martin Luther, visited the Oertel studio in Germany recently. He is a salesmen's instructor in an automobile factory.

And so forth

Cardinal Spellman's secretary in New York City condemned the campaign of a Knights of Columbus group to force Jewish merchants in the Bronx to close their stores for three hours on Good Friday. Roman Catholic laymen threatened to boycott merchants if they failed to display window placards saying they were closed from 12 to 3 in observance of "the death of Christ."

Jews and Christians joined in a religious service at Euclid Avenue Temple in Cleveland April 4, with the Rev. Harry B. Taylor of the Church of the Covenant sharing with Rabbi Barnett R. Brickner in comparing Easter and Passover customs. Rabbi Brickner "pointed out," reported The Cleveland *Plain Dealer*, "that both holidays dramatize the deathlessness of noble ideals."

There are four Roman Catholic basilicas in America now, instead of three. The fourth is the Mission Dolores in San Francisco. To be rated as a basilica a church must have a long history (the Mission Dolores began in 1776), must be a place of pilgrimage, and must be an example of true art. The other basilicas are in Minneapolis (St. Mary's), Baltimore (Blessed Virgin), and Lackawanna, N. Y. (Our Lady of Victory).

World News Notes

Ghost walks

West Europeans were shivering slightly this month as they saw the old ghost of unemployment rising from the grave of the prewar years. Only 3 per cent of English workmen are jobless, but most of them are concentrated in the mill towns where the situation is serious. Textile manufacturing and shoemaking are depressed industries.

Belgium, Denmark, and the Netherlands have unemployment problems for the first time since the war. There has been chronic difficulty in Germany (where there aren't jobs for most of the 10 million refugees from East Europe) and in Italy (where the birthrate is higher than the country can afford). But lack of work in other West European countries is new.

Britain has trouble because to save its money it cut down on importing from such countries as Australia, New Zealand, South Africa, and France. The Australians, especially, answered by cutting imports from England. Some other European countries are suffering because the U.S. has raised its barriers against their products.

This was the month Russia put in its bid for buying huge stocks of goods in West Europe.

Canada prospers

Something new had happened in Canada this spring. Its dollar got to be worth two cents more than the U.S. dollar. Not long back 90 cents in U.S. currency would buy a Canadian dollar.

Canadians had a surplus in their national treasury when the books were balanced April 1. The national debt had been reduced more than $2 billion. Some taxes had been cut. The only thing to worry about is how U.S. tourists, who spend a lot of money in Canada, will like the idea of getting only 98 cents in Canadian money when they exchange their U.S. dollars north of the border.

Free hospital service

People who are receiving social security benefits in the U.S. ought to be guaranteed 60 days' free hospital service a year, two congressmen proposed this month. This would cover retired workers over 65, widows and dependent children of social security enrollees—about 7 million people in all.

The cost might run to $200 million a year, estimated the congressmen, Senator James E. Murray and Representative John D. Dingell, and could be paid out of surpluses in social security trust funds. The federal money would be channeled through treasuries of the states, and could be used to finance contracts with hospitals or health insurance groups such as Blue Cross.

Locusts meet their match

A plague older than the pyramids of Egypt was coming back to Mesopotamia. Locusts began swarming in vast clouds in late February in Iraq and Kuwait. They can strip the land bare of leaves almost overnight.

But plague-fighters are ready. They travel in jeeps, armed with potent poisons. They communicate by walkie-talkie equipment when they locate a new locust swarm. The locust fighters attack their foe at night when they settle on the ground.

Clergy rule South Africa

Ruthless effort to segregate the colored

aces of South Africa—Africans and siatics—are led by clergymen of the Dutch Reformed Church, according to a New York *Times* report from Johannesburg. The power behind the Daniel Malan government, said Dr. D. J. Devos, is a group of 1,000 clergymen of the Reformed Church who form a "lethal political machine."

The ministers are leaders in "the Brotherhood" which has 3,460 members and works to destroy the freedom of all aces except the 1,500,000 descendants of Hollanders who settled in South Africa 00 years ago.

Dr. Devos is a minister of the Dutch Reformed Church who says he was orced out of his position as pastor of the rgest congregation in the country by Brotherhood" leaders. Malan, the South frican prime minister, was formerly a lergyman of the Dutch Reformed Church.

WASHINGTON

SPY-HUNTING is an activity which flourishes in wartime among people who try o make up for their lack of common ense by the fervor of their patriotism. During the first world war such folks vent after Americans who were so unortunate as to know how to speak the German language. They repeated this performance, with diminished ardor, in he second world war.

Now an open season for spy-hunting has been proclaimed even without a world war waging. There are "Communists" to be tracked down. Practically any college professor who habitually uses words of three syllables and thinks there may be as many as two sides to most questions is suspected of un-Americansm.

There are also television crooners whose public performances are in the American tradition but who are known to be on speaking terms with individuals with Slavic names. A list of suspects is published in a spy-hunter textbook entitled *Red Channels.*

Radio and television networks and stations have been so frightened by the shouts of the hunters that they have barred many performers from the air without giving them chance for self-defense. One station, WPIX, is reported to have cancelled a scheduled showing of 35-year-old Charlie Chaplin films because the commander of a New Jersey Catholic War Veterans post considers Chaplin pro-Communist.

COUNTERATTACK against the spy-hunters came this month when a complaint was filed before the Federal Communications Commission against four networks, NBC, ABC, DuMont, CBS, and two individual stations. It was drawn up by James L. Fly, former chairman of the Commission, in the name of the American Civil Liberties Union.

The complaint points out "the tremendous importance" of the blacklisting practice "to the welfare and freedom of the public" and asks that the practice be stopped "before the traditions and heritage which comprise American freedom are cast aside."

The American government should protect the national security by seeking in a lawful manner to catch spies, the complaint states. But the right to censor the nation's radio and TV entertainment should not be granted to self-appointed critics who are not obliged to offer any proof of the accuracy and completeness of their information.

If the networks don't stop yielding to the pressure for blacklisting, their licenses should not be renewed, the complaint proposes.

Michigan Has New Student Center

By ELWOOD LOHELA

Lutheran program at Ann Arbor university gets facilities to enlarge activities that have met with unusual success

ON A TYPICAL Sunday morning last spring, groups of Lutheran students of the University of Michigan began arriving at the familiar, many-gabled, white frame house of the Lutheran Student Center on the corner of Hill Street and Forest Avenue in Ann Arbor. After the early-comers had coffee and rolls that came hot and fresh out of the kitchen of Dr. and Mrs. Henry O. Yoder, folding chairs were brought out of the closet and closely arranged in the living and dining rooms. Soon they were filled. Other chairs were set up in the vestibule. Latecomers for the nine o'clock devotional service and Bible study squeezed into the only space left—the stairs.

That was the picture last year as 50 or more students crowded into the structure that then served Lutheran youth of the university who were affiliated with the National Lutheran Council churches.

The building was the "home" of the pastor for students, Dr. Yoder, and his family. At the same time it was the religious activities headquarters. It served neither purpose ideally; but despite handicaps of inadequate space and limited facilities hundreds of University of Michigan alumni remember it fondly as a haven of friendships and good counsel—a secure harbor in a rough sea miles from one's home port.

LONG-FELT NEED for more adequate quarters resulted in the plan for a new Lutheran Student Center and chapel building. The first unit has now been completed and put to use. The old frame building has been razed and students now enjoy the luxury of a spacious lounge in which they meet for devotions, Bible study and recreation.

In this unit are the 38 by 22 foot lounge, a student kitchen, secretary's office, restrooms, reading room, coatroom,

closets, laundry and boiler room on the first floor; and the vestibule to the main entrance, pastor's study, reception room, three bedrooms and bath, and pastor's apartment on the second floor. The building is of stone and cinder block construction.

The modern-style structure was designed by Prof. Ralph W. Hammett of the School of Architecture and Design who is vice president of the Lutheran Student Foundation and a nationally recognized authority on church architecture.

A $75,000 GRANT FROM the Division of Student Service, National Lutheran Council, sped the project on its way last year. Many thousands of dollars have come from LSA alumni.

Fund raising among alumni, friends and parents was directed by the local Lutheran Student Foundation. Alumni were approached either personally or by letter. Friends were told of the needs. From such efforts over $35,000 has been given or pledged. In November 1951 when it was necessary to have $6,000 before the end of the year in order to qualify for a gift of $5,000 from the Kresge Foundation, letters were sent to a few of the alumni by President Paul Kauper of the Foundation and the pastor which brought in more than $7,500.

Now only $7,000 needs to be raised to clear the cost of the first unit—$125,743. Fund-raising for the $35,000 chapel wing will then start, with its construction soon to follow.

THE HISTORY of the Lutheran Student Association in Ann Arbor is the encouraging story of the insight, co-operation and devotion of pastors of Trinity Lutheran Church (ULC) and Zion Lutheran Church (ALC). Pastor and Mrs. E. C. Stellhorn, meeting informally with students as far back as 1917 at Zion Lutheran Church, led them to the idea of organizing. In 1920-21 Lutheran students banded into a university-recognized club "to foster the development of a common Lutheran consciousness among Lutheran students of all synodical affiliations." The venture was the joint enterprise of Zion

INAUGURATING THE USE OF THE NEW CHAPEL
NLC Student Service division secretary, the Rev. Donald R. Heiges, was the speaker

ENTRANCE TO THE CENTER
Alumni and friends attended

and Trinity churches. By agreement, the pastor of Trinity served as part-time pastor for students.

In 1922 the Ann Arbor group helped crystallize plans for the organization of Lutheran students on a national basis. The harmonious intersynodical co-operation in student affairs in Ann Arbor also set a pattern in 1945 for the National Lutheran Council when student work was merged in its Division of Student Service.

Michigan students were prominent in the development of the "Ashram" which has blossomed since 1936 into an annual attraction for student fellowship and Christian study. In 1938 the university chapter inaugurated its "Little Ashram." Each year this week-end outing at a nearby resort helps foster a sharing of Christian experiences through panel discussions, wholesome outdoor recreation and companionship.

An important milestone for the Ann Arbor group was the formation in 1937 of the Lutheran Student Foundation, which is designed "to receive and administer funds for the purpose of promoting spiritual, moral and social welfare of the Lutherans attending the university." Its first contribution was securing a part-time assistant to the pastor. In 1945 it purchased the property at 1304 Hill Street for a center. Last year it undertook construction of the present edifice.

THE NLC'S DIVISION of Student Service in 1945 called Dr. Yoder to be full-time pastor for students at the University of Michigan. For 13 years previous Dr. Yoder, as pastor of Trinity Church, had been part-time administrator of Lutheran student religious work. The Division of Student Service also undertook the support of the Ann Arbor chapter with an annual grant.

On March 16 of this year a special program was held to mark Dr. and Mrs. Yoder's 20 years of ministry to students in Ann Arbor. Dr. George Forell, educational secretary of the Student Service division, preached on that morning in Trinity Church and spoke again at the students' meeting in the evening. Many alumni and friends attended.

During Dr. Yoder's long period of service—which happily is continuing—the Lutheran Student Association's program was expanded from a simple weekly meeting to include a full schedule of varied items appealing to many interests but strongly emphasizing the Christian faith. He introduced a four-year Bible study class, undergraduate discussion sessions, faculty-graduate-student forums, and married-student get-togethers.

Here, for example, is a typical LSA week in Ann Arbor:

Monday—Noon devotions, evening cabinet meeting of officers and committee chairmen.

Tuesday—Morning devotions, evening discussion group on "What I Believe."

Wednesday—Afternoon coffee and tea hour.

Thursday—Noon devotions, graduate student discussion group.

Friday—Matins Service, open forum for undergraduate students on topics of their own choosing, recreation in the form of parties.

Saturday—Married group and parties.

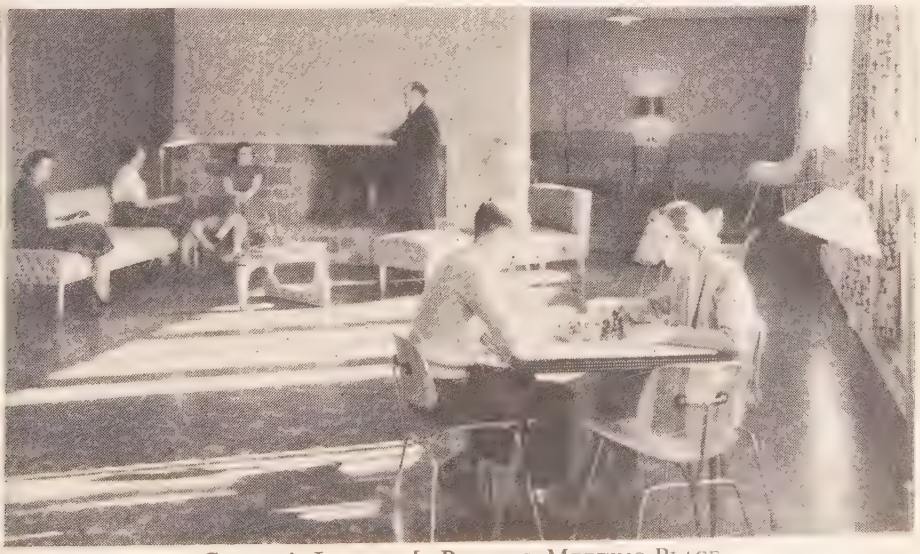
Sunday—Breakfast, Bible study, attendance at services at one of the churches, afternoon choir rehearsal, supper and meeting.

ALTHOUGH MANY have contributed to the growth of the Ann Arbor LSA, much of the credit for its sound development is due to its spiritual leader and guide, Dr. Yoder. He has been responsible for outlining its goals and setting the pattern of its operations.

Basic to his program is the belief that the most effective work the church can do is not with the masses but with the individual. The individuality of Christ is, for Dr. Yoder, symbolized in the individuality of each student with whom he comes in contact. Consequently, much of his religious instruction is governed by a "personal application" principle.

But that isn't all. Dr. Yoder insists upon a positive approach to Christianity. He impresses upon the students the imperative need for a "working faith."

Dr. Yoder explains his program. "When I first entered the work with students 20 years ago it became apparent to me that students need to have a matured faith. So many enlarge their knowledge of a secular subject but leave the university with a primary or at the best a junior-high-school knowledge of their faith. In order to develop mature understanding, first things must be put first. Central to any student program must be worship and Bible study. Even worship is often unintelligent for the worshiper because he does not know his Bible. Experience has proven students want thorough Bible



CENTER'S LOUNGE IS POPULAR MEETING PLACE
There's a full schedule of varied activities

study. When you have a group deeply concerned with these points, there is no limit to other facets of knowledge and experience. This leads to discussion groups on matters of faith, definite courses on doctrine, church practices and history."

"The type of fellowship thus developed becomes a unique one around Christ and His Gospel. This approach to the individual makes him a valuable full-time servant or a lay leader. Any worth-while program offered by the church must also present a challenge to the faculty. And since personal counseling and instruction pay big dividends to the future leadership of the church, a pastor for students should reserve time for such purposes."

IT ALL ADDS up to the proposition, as Dr. Yoder puts it, that "Faith must be intelligent and poised. As we achieve that, we can have a sound, sturdy Lutheran constituency . . ."

The effectiveness of his program can be measured to some degree by the fact that 10 Ann Arbor chapter members have entered the ministry, many have gone into other full-time Christian service and others into lay leadership in communities from coast to coast.

Testimonials to his work are numerous, but perhaps the comment of one of the students who has gone into missionary work in Japan is typical:

"It was at 1304 Hill Street that I learned the real meaning of Bible study."

Or maybe this remark by one who is now a parent and a church member in her community is illustrative of them all:

"Pastor Yoder's program is the best intellectual and spiritual approach to the complexities of life."

In any case, the program has made a lasting impression. Now enhanced by new physical facilities, it will be even more effective.

ON PUTTING YOURSELF IN THE OTHER FELLOW'S PLACE

ON ONE OF SOMERSET COUNTY'S icy roads there were three hills my car was unable to climb on the first try. Three times I had to back down gingerly, get a fresh start, make a run for it, and finally climb the hill. I began to wonder why no cinder truck had been at work. Before I finished climbing the third hill I saw the cinder truck coming back of me. I waited until it passed, sprinkling the road with cinders. Then I made the climb easily and safely.

As I went over the top of the hill the truck had stopped and the husky driver was standing beside me, waving me to stop.

"Are you getting along all right?" he shouted.

"Yes, fine, since you put the cinders on the road," I replied.

"I'm glad," he said. "You never know how it is, sitting there in that truck cab. I'm just a bundle of nerves, worrying about those two old men on the back of the truck. I think maybe they're not doing their job right. I'm glad you say everything is all right."

As I drove on I was putting myself in that big truckdriver's place. And a few minutes before I was in grave danger, mentally, at least, of "putting him in his place!"

—ARTHUR YEAGY

REPORT FROM INSIDE SOVIET RUSSIA AS

AN EDITOR VISITS MOSCOW

By MARGARETA DESCHNER

Young Finnish Lutheran pastor on three-week visit to Russia finds the church limited, but with some people still faithful

MARTIN NIEMOELLER isn't the only Lutheran who has taken a trip to Moscow this past year. Another who traveled there is a young pastor from Finland. I talked with him after he returned from his Russian voyage, and secured for THE LUTHERAN a report of his study of the situation of the church under Communist control.

The chance for the Lutheran clergyman to visit Russia came when 20 young people were being selected in Finland to spend three weeks in the Soviet Union. The Church of Finland requested that one of its youth leaders be included in the delegation.

This was a surprise for those arranging things, but consent was given. The man chosen for the journey was Osmo Kataamaki, an editor of the church newspaper, *Kotimaa*. Among youth from Finland, Denmark, Sweden, France, China, who shared in this trip, he was the only representative of Christian youth work. What follows is, in a general way, his story as he gave it to me when I was in Finland last summer.

OUR HOSTS AT THE Moscow airport welcomed us with the hymn of the "World Federation of Democratic Youth," and we were escorted to Hotel Moscow. We arrived in time for the Soviet Union's greatest annual festival, the celebration of May Day.

Though our hotel was close to the Red Square, it took us 25 minutes to get through the crowds to the place of celebration. Eleven times our papers were examined. At the mausoleum of Lenin stood Stalin and the members of the Politburo and the Duma. The demonstrations took more than three hours. Before our eyes paraded the army, then "the best citizens of Moscow from different fields" (as the interpreter explained to us), then the Young Pioneers cheering Stalin enthusiastically.

THE REASON THE PEOPLE of this tremendously big nation seem to think alike and to share the same emotions was made clear to us in the explanation we got regarding Soviet education. Two national organizations take care of the children from the age of seven. The first is the "Organization of the Pioneers," in which a child can stay till the age of about 15. The second is the *Komsomol* or the Youth League.

Membership in either is voluntary, the first organization comprising 17 million members and the second 13 million—relatively small numbers for Soviet Russia.

But it is obvious that the youth belonging to these groups are the leaders in the schools and have a decisive influence on the others. The most brilliant student of the next to last grade in high school becomes the leader of the Pioneers.

It was quite amazing to see the quality of leadership and maturity that some of these students possessed. I remember in particular a Pioneer leader of one of the girls' schools in Moscow, who asked and answered questions with clarity and insight that was quite stunning.

Both organizations are provided with excellent meeting places in various communities—the so-called Pioneer palaces and youth houses. There are playrooms, workshops, movie theaters, and dancing rooms for the older ones. The *Komsomol* is decisively political in character. In the Pioneer organization indirect methods are used. The result is that the children, even the youngest, talk naturally in ideological and political terms which would be strange to children of other countries.

We asked the leader of one of the Pioneer palaces what they consider to be the aim of their education. The answer was clear: "We want to educate our youth to love their native country in the spirit of Soviet patriotism." This gives an indication that Russian communism has passed from internationalism to strong nationalism. The word "international" was not once mentioned during our visit.

IT WAS INTERESTING to notice that among the five visiting delegations the Chinese had a favorite place. It was announced during an intermission at the opera in Leningrad that the Chinese youth delegation was there. Immediately the whole audience rose up to give enthusiastic applause. Nothing was mentioned of the other four delegations. And in the great parades the only foreign name to receive cheers was that of Mao.

It seems that one of the products of the Soviet education is a deeply religious feeling toward the Communist system. The feelings of the youth are most profoundly stirred by the pictures of the

ON RED MARKET SQUARE
Church in background is now a museum

leaders (of which some ten thousands were carried in the May Day parades in Moscow). During the festival we saw Stalin's picture—in fireworks—shine at a height of 800 yards over the celebrating and rejoicing people of Moscow.

ALMOST EVERY NIGHT a play or opera performance or some concert was planned. And in every place the audience was immense. We were told that it is necessary to order one's tickets three months ahead. Music was a memorable experience and of high quality. In art galleries we saw huge crowds of people constantly. There is no doubt that the Russian people are lovers of art.

In the famous Hermitage Gallery in Leningrad most of the halls were filled

with old masters (25 paintings by Rembrandt, for instance) and only one room was filled with propaganda paintings.

But we got more accurate grounds of appraising modern Russian art through our contact with Soviet authors. It was stated clearly that the artist is free, but has two censors, as they put in: his conscience and his people. And the voice of the Communist party was explained to be the voice of the conscience!

One thing, though, made me pause. The secretary made a violent attack against Western literature, saying it portrays man as merely an animal. He mentioned one Western writer after another, and said that their writing is indicative of the bad condition of Western morality.

There was not much to be said in defense. Sex morals, in particular, are much stricter in the Soviet Union than in Western countries. And codes are becoming even more severe. Divorce is a practical impossibility.

The situation of the church in the Soviet Union was my chief concern. When we were asked on the first day of our visit about our particular wishes, I had two: to attend a worship service and to talk with a Russian churchman. I found my way on my own to a service, and to an Orthodox priest I was escorted by an interpreter.

Father Mihail Sernov, the priest of the *Preobrashenia* congregation in Moscow, was delighted to show me his church. He said it is called by its members "the church of all sorrows and joys." The state, he explained, owns all church buildings and gives them to the congregations without rent. No other support comes from the state, so financial obligations rest on the members.

I asked Father Mihail what he considers to be the main activities of his congregation. Two things, I learned, the services and participation in the church's two choirs. Services are held twice every weekday and three times on Sundays.

Youth work does not exist. It does not belong to the nature of the church!

My hosts expressed amazement over the fact that the Church in Finland is able to interest youth in its work. They asked me to write a report about it.

Finnish Delegation at Moscow
Towers of the Kremlin loom behind them

I learned from Father Mihail that there are seminaries for instruction of priests, and also that there are quite a few students in them. I wanted to know where the schools are and how many students they have, but the priest could not answer. He regretted that he is not well informed. The question did remain in my mind as to where the students in the seminaries come from, since no youth work is possible, and since the people in the churches are mostly old.

ONE THING WAS very much on the heart of Father Mihail: the question of peace. He said that the priests of Moscow had visited the patriarch and signed the Stockholm peace appeal. He wanted to know whether I shared his view that the message of the Bible is essentially a message about peace. I told him that to my understanding the church proclaims peace founded on peace between God and man. Only holding to this peace the church will become a peacemaker in this world.

It was not difficult to see that the church in Soviet Russia is required to limit itself to things "spiritual" or to statements that are obviously in agreement with the political views held in the country. Limiting the church is one of the most effective methods of endangering its true life. If it cannot speak up about all matters of life, it has lost something of its deepest nature.

WE WERE TAKEN by our hosts to see quite a few churches which are now museums. Some are not used for anything.

Some of our delegates inquired about the official attitude toward the church. They were told that no persecution is necessary. Why strengthen the church that way? When the old generation died away, no church was needed. In the recently published *Great Encyclopedia of the Soviet Union* it is said, however, that it is necessary to fight the church. But this is not to be done openly. The fight is to be carried on in schools, museums, newspapers, where people are to be taught to think clearly and free from prejudice, in scientific terms. In this way they are to find the way to happiness.

What education could do was demonstrated in a movie, shown to us in the Pioneer palace of Leningrad. First we saw the plains of southern Russia, dry and yielding no crop. Peasants were in hunger and despair, praying and lamenting before their holy pictures. Nothing happened.

The sun scorched the fields. What could be done? A letter was written at last to Stalin and help was asked for. Right away new irrigation equipment was sent. The earth drank the water, and new growth sprang up everywhere. What a sight those same dying fields could be, when the wind bent the full crops! An easy conclusion: you have to choose between superstition and enlightenment. Progress comes only when you free yourself from old-fashioned beliefs.

On Whitsunday evening I strolled in the Moscow streets and came to a church in *Brjussovsk* street. I entered and found a congregation in the midst of a service. It was mainly old people, poorly dressed, a few small children. The vestibule was full of beggars. The language was strange, the confession and ritual unfamiliar. But I experienced keenly a unity with these afflicted people, the true unity in Christ. I knew now some of their afflictions, and I joined eagerly in the praise which I sensed them to be bringing to the Lord who will some day gather together all his children—both from East and West.

AT HOME AT HOLLIDAYSBURG

by DOROTHY RICKARD

Like a modern hotel, the new Lutheran home for the aged in central Pennsylvania's hills provides loving care for 60 guests

"IT'S LIKE A SECOND heaven," said a 1-year-old woman guest of the sparkngly modern Allegheny Lutheran Home t Hollidaysburg, Pennsylvania.

Her life had been anything but easy. 'irst her only grandson died, then her aughter. Still able to work, she conucted a rooming house in Canton, Ohio, ntil she was 83 years old.

"Then I began to realize that I wasn't s spry as I once was," this tiny, blueyed lady remarked.

With dependency forced upon her, she earned what is painfully plain to many f the aging without close relatives. Money can't buy devoted physical care.

She went first to the home of a niece. Family contention there started her on a nerry-go-round of stops. Next the house f a friend . . . then rooming houses . . . hen more relatives.

"The opening of this home has been a God-send to me," she said, as an attendnt placed a pillow at her back. "It's my irst real home in eight years. They couldn't have made it any better. It's a dream come true."

A DREAM COME TRUE is exactly what t is. For 30 years Lutherans in the Allegheny Conference of the Central Pennsylvania Synod have been dreaming f a home for their aging members.

The hope burned brightest in the hearts f the laymen and women of the conference. The will of one of these, who left $12,000 twelve years ago towards such a project, gave the home its first great impetus.

Finally the Altoona Ministerial Association named a committee to look into possibilities of securing a residence which could be renovated to accommodate aging Lutherans. It was thought such a home could be found and made tenantable for about $30,000.

At the same time the Association decided to ask the entire Conference to participate in the project. When they accepted the invitation, it was decided to buy a home at Hollidaysburg, the geographical center of the Conference as well as the center of Lutheran population in the area. But they learned from talking with leaders of other denominations that buying a home, like buying a used car, is to saddle yourself with someone else's troubles.

AT FIRST COST APPEARED to be an insurmountable obstacle to undertaking new building. It proved to be just the force needed to create undeniable determination in the hearts of Lutherans throughout the six-county area.

The first large gift was $30,000. Several gifts ranging from $4,000 to $6,000 came in. Many people pledged small amounts each month.

The Home was a year and a half abuilding. In that time the original estimate of $350,000 grew to $550,000, increasing the burden on each of the area's 24,500 communing Lutherans to $22.

LIKE A SECOND HEAVEN
Or a modern hotel

But the Lutherans of the Allegheny Conference were determined that their Home should become a reality. And on dedication day, Nov. 18, 1951, all but $160,000 of the home's indebtedness was paid.

TWO WEEKS AFTER the dedication the first guests arrived. A 75-year-old Blair County resident was first. She had spent her life on a farm. Childless, her husband's death left her without any relatives to aid her physical needs.

The new Lutheran Home proved the solution to her problem. Here she can be as active as she wishes, for the guests are encouraged to occupy themselves with little household tasks, although an adequate staff makes this work unnecessary.

"We find," says the Rev. Luke H. Rhoads, pastor-superintendent of the Home, "that the busy guests are the happiest guests."

The only work required of any guest is that he keep his own room clean. There are 49 single guest rooms and six double rooms, providing accommodations for 61 persons.

ALL ROOMS have private lavatories and toilets. Tubs and showers, in private stalls, are easily accessible on each floor.

The bedrooms are painted in soft shades of sunlight yellow, peach, apple green, and aqua. Each room faces west, giving guests a view through broad windows of towering mountain ranges in the distance.

Stretching out beneath the bedroom windows is a grassy lawn the size of a city block. It is landscaped with flowering trees and shrubs, including honey locust, sweet gum, cherry dogwood, flowering crab apple, red and white lilac, and French roses.

Maple furniture is used. Each bedroom contains a bed, bureau, desk and chair with lamp, and easy chair. Double rooms have an additional bed and chest of drawers. A built-in metal closet, with sliding doors, completes the room.

Each guest may bring his most treasured possession to make the room homelike. In some instances this is a lamp, an easy chair, or a table. In addition each guest is allowed to bring a trunk and his

wn blankets, quilts and pillows. Everything else is provided.

Rather than leveling rich and poor guests to a common plane, the Home has succeeded in raising them all to a life of mutual assistance for everyone's benefit.

In a 60-foot living room, its walls painted a soft dark green, many guests spend their time watching television, reading, looking out of the modern wall-to-wall windows, doing fancy work, or just chatting.

Here, too, are held various musical entertainments and lectures. On Sundays and on Wednesday evenings the room is converted into a place of worship, with Pastor Rhoads and visiting ministers conducting services. Smaller sitting rooms are on each floor.

Rules for admission to the Home, established by the Board of Directors, permit entrance under one of three general plans:

First there is the trustee plan for guests having financial resources of their own. The Home charges a flat fee for board and room. In addition there is an entrance fee and a reserve set aside for burial expenses. The guest agrees to use his own money until it is gone, then apply for State Old Age Pension funds.

The boarding plan covers people who have ample money from trusts, pensions, or income to take care of them the rest of their lives. Guests entering under this plan are assessed an entrance fee of from 10 to 20 per cent of their estate.

"No one is without financial resources today," Pastor Rhoads points out, adding that the third plan covers those receiving Old Age Assistance. State support of these people is small, so it is necessary that their financial contributions be lighter than in the case of people with private means.

The admissions office was prepared for about 40 applications when the Home first opened. Today it finds itself swamped under 80. Old age evidently has become one of the most desirable periods of life among Lutherans in the Allegheny Conference, who anticipate spending their last years in handsome surroundings.

The Home has gone far toward abolishing the feeling of insecurity which attends many persons in their later years.

Meals Are Served in a Sun-filled Room

RECEPTION HALL IS INVITING

No longer need they wonder, "Who will take care of me, if I can't get up tomorrow morning?"

A doctor is called when they are ill. If more serious illness comes, they are hospitalized. Their recovery need not be retarded by financial worries, for when their funds are exhausted, they may live on funds provided by the state.

No longer is grandma urged to "hurry up" to keep up with the younger generation. As a guest of the home she is with people her own age. She makes friends with folks of similar interests. She can sit in an easy chair all afternoon or busy herself with dinner preparations, depending on how she feels. There's no need to go to the movies because the family wants to go. Nor is there a baby-sitting chore to keep her at home, if she wants to go out for the evening.

Many of the guests came from one-room apartments, where on icy nights, they were confined to their room for a dinner of a slice of toast and a cup of tea. At the Home meals are served in a sun-filled dining room with hand-painted scenic wallpaper. Tables for eight permit intimate groups and bar the bane of the aging—solitude.

"If grandma and grandpa have a good home with their daughter, that's the place for them," Superintendent Rhoads says. "But if they are living all alone, then a home like ours eases the difficulties that gather around their sunset years."

MORE TIME

NOT HAVING SEEN HIM for many months, I asked, "How have you been, Bill?"

"Not good," he replied. "Poor health brings many sleepless nights."

Knowing the seriousness of his ailment, I could really understand and I answered, "That's too bad."

"No, it's really a blessing," he answered with real cheer in his voice. "It gives me a lot of extra time to think things through and pray about them."

—SNYDER ALLEMAN

"God Is Holding My Hand"

By O'GENE HUTCHINGS

Teaching children to pray helps give them a feeling of security when they have to face danger or trouble

BESIDE A WINDOW in my bedroom I sat and watched five young children playing in a neighbor's yard—four little boys and one small girl, Janie. They had discovered a careless workman's ladder leaning against the garage, had daringly climbed to the roof and were jumping off into a sand play-pit below. All except Janie. Afraid to jump, she perched on the edge of the roof unhappily.

Again and again the boys clambered up the ladder, scrambled happily across the peak roof to the far edge and jumped.

"Come on, Janie," they repeatedly urged. "It's fun!"

"I know it is," Janie's voice bewailed her longing and fear. "But I'm afraid!"

"It doesn't hurt," the boys encouraged. Janie continued to protest, fear gluing her to the edge of the roof.

Presently one little fellow halted in the sand and looked up at Janie, his face aglow with an idea.

"Janie, I know a way you won't be afraid," he offered confidently.

"How?" Janie's voice quavered with hope.

"Say a prayer before you jump."

"I don't know any prayer," the little girl faltered.

THE CHILD STARED at her a moment in amazement, then rose to the situation. "You know God, don't you?" he asked.

She replied that she did, though somewhat doubtfully, I thought.

"Well," her coach continued, "just close your eyes and say 'Please, God, don't let me be afraid.' Then jump."

Apparently Janie was better acquainted with God than her reply indicated, or perhaps she had complete confidence in the little boy's advice. I watched while she closed her eyes. Her voice floated poignantly clear in the quiet spring air. "Please, God, don't let me be afraid."

She jumped immediately, neglecting even to open her eyes. The boys rallied round her as she sprawled in the sand.

"Were you afraid?" they asked.

"No!" she shouted joyously, scrambled to her feet and made for the ladder. I did not expect her to pray this time. But she squatted on the edge a moment, said her prayer and jumped.

THE CHILDREN'S FAITH in God brought alive again an incident from my own childhood. My two younger sisters and I were gathering wild grapes in a wooded section of our grandparents' country place. We had wandered quite a distance into the woods in our search for mustang vines. The ancient sturdy vines twined many of the tall oaks, the large purple fruit clustered in the high branches.

Climbing up the trees never seemed as difficult as getting down. My youngest sister, only five, had managed to ascend a huge tree to an amazing height. But in trying to descend she encountered difficulties. Maxine and I had long since gained the ground from near-by trees when Bea called to us to help her.

Provoked with her for following us after we had forbidden her, we were in no mood to help.

"You got up there, you can get down," we told her. She began to cry, wailing that she would fall because there were too few branches to hold on to. We remained adamant, arguing that she could come down the same way she got up. Frankly, we were afraid to try to help her lest we fall in the attempt, but we would not admit it for fear of adding to her fright.

THE LATE AFTERNOON shadows lengthened. Soon it would be dark in the woods. We reminded Bea of this, urging and coaxing her to hurry down. Terrified of falling, she would not budge.

"Well, we can't wait for you any longer," I announced presently. Maxine and I walked away, as though homeward bound. Actually, we proceeded only a few yards, halting behind a dense sumac thicket where we could watch her.

Deserted, Bea wailed her fright and unhappiness. After what seemed a dreadfully long time her crying reduced to faint whimpering. This was followed by a short period of complete quiet, a stillness that seemed to hold everything in the woods in a sort of suspended calm. Abruptly we heard Bea say with calm faith, speaking aloud as children often do when alone, "I can't fall because God is holding one hand and mama is holding the other." Seemingly without fear or hesitation, she came safely down the tall tree.

We jumped to our feet and rushed to her, happy and relieved to have her safe with us again. She brushed us aside, disdaining our efforts to take her by her chubby hands and lead her home through the gathering dusk.

"I don't need you," she told us stoutly. "I have somebody else."

THE MEMORY of this childhood incident has remained with me through the years. It has made me realize the child's need for the security that comes from real faith and the importance of teaching children to pray.

I recall a ragged little urchin on a sidewalk in a city park one night. The child's curious stare was fixed on a man sitting on a park bench a few feet away. The man was gazing up into the sky, his rapt expression completely isolating him from the activity of life all about him. Frankly curious, the small boy focused his searching eyes on the sky, seeking the object of the man's rapt gaze.

Evidently seeing only stars, drifting clouds and shadows, the lad approached the man and demanded "What's up there, Mister?"

The eager voice so close to the man disrupted his thoughts, dividing his attention. "What say, son?" he asked, discovering the boy.

"What's up there?" the child repeated.

"God," the man replied simply.

"God," the lad said, sounding uncertain and curious. Again his eyes searched the starlit sky. "I don't see anybody," he said flatly.

"Keep searching, son," the man replied. "And you'll find Him. Some day."

CHRISTIANITY NEITHER CANCELS the self nor puffs it up. It consecrates it, cutting it to its proper size.

—NELS FERRE in *Fruits of Faith* (Abingdon-Cokesbury)

DAY'S END

"WELL," I SMILED at Dan above the three heads bent industriously over their dessert, "the custard might be called a success."

"From every angle. Any seconds?"

"Any seconds?" echoed Pete.

"But definitely. I can't believe that's really you, Pete, asking for seconds!"

"This is good," he explained, as though good food were quite a novelty at our house. The doctor's been telling me not to worry about Pete's appetite. Maybe we've reached a turning point.

"How about having our prayers at the table instead of at bedtime?" Dan suggested.

"No!" chorused Karen and Pete. Susie just looked bewildered.

"Looks as though I'm outvoted. Only reason I suggested it is if we have our prayers now, I can be here. If you have them later, I'll have to miss on account of the Scout meeting."

"We have them other times when you go to Scouts!" Karen protested.

"But we're having a new system. One Scout leader has to go early each week. Then the others come at the regular time. Seems some of the boys have been coming too early and getting into mischief around the church before the leaders come. But if one man is there early we can start a game. Then no one wants to get into mischief. This is my week to go early and I thought we might change our schedule at home to fit."

"We could try," admitted Karen grudgingly, "but I don't see how it would feel right unless we go up to the story chair and everything."

"That's all right with me, if that's the way you want it. How about you, Pete?"

"No! I don't want to go to bed early!"

"You needn't go straight to bed," I assured him. "You can make the picture map with Karen before you go to bed."

"O.K. But I'm NOT going to bed yet!"

"Indeed, YOU'RE NOT!" Dan shouted back at him. Pete had to laugh in spite of himself.

"We're NOT! We're NOT! We're NOT! We're NOT!" Karen began to sing and Susie took up the refrain, dancing around and hanging on to her daddy's trouser leg.

"Never know when I'm starting something," he grinned at my exasperation. Putting his arm around my shoulder he headed me toward the stairs. "Never mind, I'll calm them down."

"See that you do!" I was half laughing, half in earnest. "You can walk off to your scout meeting while I have to stay here and try to get them ready for bed."

TO MY SURPRISE—and relief—they quieted down at once. They slipped into the familiar rhythm of evening prayers.

As we finished, Dan caught my eye and nodded toward Susie. She was yawning as though she'd never heard of a nap. "She slept for an hour and a half this afternoon," I mouthed above her head.

"The power of suggestion is a wonderful thing," he agreed.

With Dan off to his meeting and Susie tucked into bed, the other two members

of my family pitched in to help me with the dishes. There weren't many, so we were back in the living-room in a flash.

I watched Karen and Pete spreading the puzzle on the floor. She's way ahead of him in most things but he seems to have a real flair for seeing which pieces go together.

Dan says there's one of the fellows helped carry mail at Christmas who's going to an engineering school and they got to talking—that is, Dan got to talking, I suppose—about Pete and his liking for building things and how good he is at putting jigsaw puzzles together. This boy said they have a special name for that sort of ability. They call it "spatial relations." We've both been looking at Pete with greater respect ever since. Not that he's any genius, I guess. But it is nice to know that when he's playing games, he's learning, too.

I was just thinking that this evening was a happy ending to a happy day. The weather had been perfect for drying spreads and I'd washed them all, with Susie's "help." While they dried, we planted the seeds she got at Sunday school on Easter. Then this afternoon while I went to the PTA meeting, the children had supervised play in the schoolyard. We got home just in time to pop things on the stove for an early supper. Looking at the children over the top of my evening paper, I felt contented enough to purr.

Suddenly there was a great banging at the front door.

"Come on out, Pete!" called Jackie Matthews. "My mother says I can stay out for 15 more minutes."

"Can I, Mother?" demanded Pete.

"This evening? Oh, I don't think that would be a good idea at all. It's almost bedtime and it's practically dark. Tell Jackie 'not tonight.' "

"He can come in, can't he?" said Pete, taking my assent for granted. "Hey, Jack! Come on in."

"What cha doin'? . . . Puzzles? Who wants to do that? Come on out."

"Can't."

"Huh! You can't ever do anything, can you?"

"Aw! We can, too!" Pete was shouting through the open door now. "Come on in and you'll see."

"No, Pete," I said, as quietly as I could. I stood behind him in the doorway and the irritation flooding through me. "Jackie may not come in this evening, after all. Only a very naughty or a very tired boy would talk like that. I think Jackie's tired without knowing it. Go away now, and don't come back until you can be polite."

"I'll go away and I won't ever come back!"

"And that will suit me very well," I assured him. I knew it was silly to be so angry with a child. I shouldn't be answering him like another child. But I am human, after all!

Pete turned from the door with a woeful look. "He'll never come back and I'll never play with him again."

I UTTERED A LITTLE silent prayer for guidance to say the right thing, wishing I had done it earlier. "I think he will. He'll get a good night's sleep and by morning he'll have forgotten all about it.

"If you ask me," Karen observed, "it's all in the coffee-pot."

I looked puzzled and she explained, "That's what the teacher says when we fuss over nothing.—'It's all in the coffee-pot!' "

Light dawned. "You mean a tempest in a teapot?"

"That's right. I was thinking of the coffee-pot. Well, anyhow."

Pretend Other People Are You

Christian love isn't an occasional outburst of tender-hearted sentiment but a daily practice of putting others on a level with ourselves

A LOT OF PEOPLE think of Christian love as a vague sort of emotion that gives one a watery-feeling somewhere in the region of the heart, and results in damp-eyed expressions of sympathy. It erupts occasionally into a well-intentioned Thanksgiving basket, and is particularly appealing to women.

Let's take a look at what the Bible says is meant by Christian love. Perhaps the best-known reference to love is the statement of Jesus: There are two major laws by which men must abide; the first is to love God, and the second is to love our neighbor.

Jesus refers back to the Jewish law that was familiar to His audience. Part of that law is in Exodus 20. However, Jesus was not referring only to the Ten Commandments, but to all those intricate and exacting rules and regulations that had been laid down by the law-givers as the pattern to guide the relations of man with man. He even includes the great pronouncements of the prophets: "On this hangeth the whole law, and the prophets." All of this great heritage, Jesus crystallized in the simple statement: "Thou shalt love thy neighbor as thyself."

CERTAINLY IT IS absurd to think that Jesus, who himself claimed to be not breaking the law, but fulfilling it, was substituting for that carefully worked out pattern of living a mere tear-jerking emotion, a passing wave of sympathy for the underdog.

Rather, he was saying, "I realize it is difficult to know and to keep all of those detailed regulations. I know that, partly through the elaborateness of the law, your religious rulers have taken unfair advantage of you ordinary people, because it is possible for them to know the law, but almost impossible for you. But God, who is your heavenly Father, never intended the law to be an obstacle course. If you will remember just one thing in regard to your neighbor—Love him as you love yourself—that will take care of the fulfilling of the law."

And how do we "love" ourselves?

JESUS DOESN'T go into much detail on that, probably because he was well aware that all of us had plenty of practical experience in it! C. S. Lewis in his book, *Christian Behavior,* analyzes self-love as not necessarily liking yourself, because a lot of times you don't like yourself or the things that you do. But even when you get very angry at yourself, you still *love* yourself.

Sometimes you even have to punish yourself (if you are really to be good to yourself). But we always wish our own good. We always wish that we may become better than we are, that God will forgive us. That is how we must feel about everyone else—genuinely to wish their good. And that we must do no matter how unlovely or unlovable they may seem to us. After all, when it gets right down to it, we, too, are quite unlovely

He said to him, "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the first and great commandment. And a second is like it, You shall love your neighbor as yourself. On these two commandments depend all the law and the prophets."
MATTHEW 22:37-40

Honor your father and your mother, that your days may be long in the land which the Lord your God gives you. Do not murder. Do not commit adultery. Do not steal. Do not bear false witness against your neighbor. Do not covet your neighbor's house. Do not covet your neighbor's wife or his manservant or his maidservant or his ox or his ass or anything that is your neighbor's.
EXODUS 20:12-14

"Whatever you wish that men would do to you, do so to them; for this is the law and the prophets." MATTHEW 7:12

"You are the salt of the earth; but if salt has lost its taste, how can its saltness be restored? It is no longer good for anything except to be thrown out and trodden under foot by men. You are the light of the world. A city set on a hill cannot be hid. Nor do men light a lamp and put it under a bushel, but on a stand, and it gives light to all in the house. Let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven." MATTHEW 5:13-14

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creatures; but we love ourselves anyway.

Jesus puts it another way in what is generally called the golden rule: Treat other people the way you want them to treat you. In other words, put yourself in the other fellow's place. Pretend he's you.

There isn't anything new about that idea. It wasn't even new when Jesus said it. But he wasn't trying to be particularly original. He was interested in teaching truth, whether that truth was old or new. He was telling us how we are made to run, something like the manufacturer explaining your new automatic washing machine to you so you won't smash it to pieces by incorrect operation.

IN HIS FIFTH CHAPTER, Matthew relates, in very concentrated form, what Jesus taught about applying this principle, "Love your neighbor as yourself," to specific relationships. We'll go into that in considerable detail later. But did you notice, as you read it today, how all of those instructions on how to live with each other are simply elaborations of that general principle: "Love your neighbor" and "Put yourself in the other fellow's position"?

This wasn't a vague emotion that spent itself in sympathetic tears; it was a central attitude, a revolution at the core of the personality, that expressed itself in a justice that was beyond the old "eye-for-an-eye" morality. It expressed itself in a discipline over anger and resentments. It expressed itself in a marriage relationship that rides out the storms that may come. Indeed, it expressed itself in a completely new way of life for every relationship known to man.

Sometimes you wonder if Jesus really did simplify matters, after all. In a way, wouldn't it be easier to learn, even with considerable effort, a great number of rules and regulations and abide by them than to *love everyone, as you love yourself?* Easier, maybe—but it isn't Christlike. And Christ-likeness is the Christian's only possible pattern for living.

Then, too, let's not forget—he didn't expect us to do it on our own. That would be hopeless.

Personal Problem Clinic

Marriage?

QUESTION: I am a widow with two children. I had a happy marriage, but my husband was killed in the war. I am living with my mother, who has helped me and the youngsters. I am sorry to say, however, that she is very possessive.

A young man of 33 whom I have known for a long time has recently returned to the neighborhood. We have been going together, and we seem mutually congenial. Frank wants me to marry him. He is divorced, but according to his word the fault was not his. He had too much mother-in-law trouble, plus some other factors.

My mother is frantic about the romance. She refuses to speak to me or to my suitor. She says that if I marry him she'll never speak to me again. Frank is a nominal Catholic, but has promised to be instructed and to unite with my church.

You see, I have a double problem—whether to marry this man, and what to do about my mother.

REPLY: You owe to your mother every courtesy and consideration, but you must make your own decision about marriage and accept the responsibilities. Her threat never to speak to you again is probably a gesture to influence you; it could probably never be carried out. She will likely come your way ultimately.

In the light of the divorce how certain are you that you can make a marriage that will last? It might be worth while for you to have a talk with the divorced wife—with an open but discriminating mind. She may be prejudiced, but her story would be worth having.

You know the danger in a mixed marriage—make certain in advance that there will be no conflict in that realm. Since Frank is ready to do whatever is required by the Lutheran church, take him at his word, but have him go through with everything before the marriage. Promises are sometimes made but never carried out. Be sure of a united family.

After your marriage—if it takes place—you had better not live very close to your mother. Be as kind and helpful to her as possible, but don't permit her to become an annoyance. Since Frank had mother-in-law trouble in his first marriage, make sure there is no repetition.

If you marry, your mother will be disappointed and hurt, but she will get over it. Make it as easy as possible for her, but act on your own judgment.

Sex education

QUESTION: Our son and daughter are of junior high age. We have never talked to them about sex. In their wide reading, however, I am sure they have learned much about it. I did tell my daughter to come to me with any questions she might have, but apparently she got her information elsewhere. I know this is our own fault, and it has weighed heavily on my mind lately. On occasions I have tried to discuss the problem with my husband but he has evaded the issue.

One of the youngsters seems very insecure and immature, but I feel helpless to do anything. Could you give me the names of some good books and tell me where to get them?

REPLY: Sex education, as all other education, ought to begin in a very simple way in early childhood, and advance stage by stage up into adolescence, dealing with facts, feelings, and practices. It is unfortunate that you have neglected this phase of your children's education, but you can still do a great deal.

Inform yourselves, and then open the subject with each of the young people. Explain what is happening to them now, correct any false information, allay any baseless fears, and hold before them the fine possibilities of the future.

Study the materials I am sending you by mail, and have the youngsters read the materials intended for them. An up-to-date list of books and pamphlets on sex education may be had from the writer upon request. —EARL S. RUDISILL

Analysis of Pope's Claims

A Handbook of the Papacy. By William Shaw Kerr. Philosophical Library. 322 pages. $4.75.

The author has justified his purpose of making "an attempt to put into plain language, for the ordinary non-theological reader, the results of much research," by his examination of "the claims of Romanism in the light of the words of Christ, the beliefs of the early Church and the lessons of history."

Bishop Kerr (Anglican), while having in mind the instruction of non-theological readers, has neither simplified nor diluted the complex problem so as to offend the specialist. On the contrary, the work is scholarly both in form and method, and is all-inclusive in its broad considerations.

Its "popular" appeal is rather in its organization. It is a "Handbook." To that end, in addition to a "Foreword" and "Appendix" and a useful "Bibliography," it is broken down into 56 short chapters, each dealing with a particular point of discussion or refutation. Consequently, notwithstanding the nature of the subject, it is both easy to read and to understand.

The author has limited his consideration to one dogma of Romanism—the claim for the absolute authority of the papacy. The claim, he says, is crucial: "Let that claim be granted, and then we have no remedy but to accept every doctrine the Pope cares to promulgate and to submit unreservedly."

Bishop Kerr proceeds to marshal evidence to disprove the claim so thoroughly and completely that one marvels that intelligent persons can be led to accept it. The author himself gives us the answer in the concluding paragraph of the "Appendix," which is a critique of Pope Pius XI's encyclical of 1931, *Lux Veritatis,* and which is especially designed to vindicate the dogma of papal supremacy; "The encyclical is entitled 'the light of truth,' and in it the Pope, speaking of Christ, adds, 'whose vicar on earth we are.' Since this encyclical represents what the head of the Roman Church proclaims as truth, then we can only despair of a church that solemnly sets forth error as truth and endeavours to support it by perverting history." ROBERT FORTENBAUGH

Gettysburg College

Healthy Mystic

Rufus Jones Speaks to Our Time. Edited by Harry Emerson Fosdick. Macmillan. 289 pages. $4.

A volume which bears two such names as Harry Emerson Fosdick and Rufus Jones promises something like a spiritual constellation. And the reader will not be disillusioned. In an exquisite and meticulous achievement of editing Dr. Fosdick cups the distilled wisdom and the spiritual insight of the more than 50 volumes that came from the pen of this great Quaker minister and teacher.

Rufus Jones was at once the best interpreter and the fairest product of Christian mysticism in our time, standing squarely in the succession of Meister Eckhardt, Jacob Boehme, and George Fox. His mysticism does not partake of any pathological "otherworldliness," but is characterized rather by an extraordinary spaciousness of mind and spirit which bridges the chasm between the world of time and the world of eternity. Indeed the whole volume radiates a uniquely healthy, well integrated, and vibrant personality that has known how to look at life steadily and see it whole—and there is more than a hint of eternity on every page.

To this reader at least we have here a good and necessary antidote to the rigid if not sterile dualism which has largely dominated theological thinking in recent years. Especially in his chapters dealing with the nature of man and the true character of the church does one recapture a sense of the essential grandeur of the human spirit, and know with thrilling confidence that the ultimate victory

f every moral purpose in life is with those vho give their lives as a weapon into the ands of the eternal God.

In the language of an older apostle it may e said of Rufus Jones that he kept the shield f faith shining, the sword of the spirit harp, and the feet of the church shod with ne preparation of the gospel of peace. We eed his "New Eyes for Invisibles" if we re to tone up a sluggish churchmanship that s too often satisfied to feed upon the diet f dull wisdom. The church cannot afford o forget him—or neglect him.

ROBERT F. WEISKOTTEN

Richmond Hill, N. Y.

Word from Roger Williams

Experiments of Spiritual Life and Health. By oger Williams. Westminster. 103 pages. $2.

This peculiar and precious volume, edited nd introduced by Winthrop S. Hudson, is contribution in the first place to the peronal and domestic life of pastors and all eligious leaders. It is really unwise for us to o without it. To most of us, here is a new nd true Roger Williams.

Out of chosen hardship and testing adersity, a religious work was produced, uperior in its interpretation and application f the Bible to life. Behold the domestic cene: the wife of a religious leader and ommunity servant has long been ill in mind nd body. Her husband chooses, under the vill of God, to be away from home for a rotracted season, laboring among the Inlians. At long range and out of very trying ircumstances, he ministers from deep human love and mature Scriptural wisdom to he spouse languishing at home.

How frequent his letters were, and with vhat immediate appreciation and effect we an never learn. But a reading of this book nd a reception of the counsel and guidance xpressed will assure us that Mrs. Williams vas strangely blessed. After parsonage folks ave been improved by this volume their arnest commendation of the same to needy, urdened Christians about them will surely ollow.

WILLIAM G. BOOMHOWER

Brunswick, N. Y.

Messiah Prophecies

Primitive Gospel Sources. By P. B. W. Stather Hunt. Philosophical Library. 359 pages. $6.

The aim of this stimulating book is to show that the common foundation of our canonical Gospels was a collection of Old Testament Messianic prophecies known as "testimonies." The Apostolic preachers used these testimonies to prove to their fellow Jews that Jesus had fulfilled all the details required of the Messiah in their Scriptures.

The author thinks that this collection of fulfilled prophecies circulated as a "Testimony Book," and that our Evangelists made it the basis of their Gospels. He believes that it was these testimonies that determined their choice of the particular incidents in the life of Jesus which they recorded. To support his view he studies the Messianic quotations in the New Testament, in the Church Fathers, and in certain popular apologetic tracts known as "Dialogues." He brings together a mass of widely scattered evidence and discusses each point in detail. His argument is cumulative, and it bristles with observations that will have to be reckoned with in future studies of Gospel origins.

Since so much of this evidence is later than our New Testament, and is open to differing interpretations, the argument, acute as it is, falls short of demonstration. Indeed, the author himself is aware that he may be charged with trying to prove too much. Readers who compare S. G. F. Brandon's *The Fall of Jerusalem and the Christian Church* (S.P.C.K., 1951), which is a study of the effects of the Jewish overthrow of A.D. 70 on Christianity, will see the points on which some of his arguments have to be challenged.

RAYMOND T. STAMM

Allenwood, Pa.

How to Be a Transformed Person. By E. Stanley Jones. Abingdon-Cokesbury. 364 pages. $1.50.

This is arranged as daily devotions for each day of the year, but there is a continuous theme all the way through. It is a guide book on the way toward transformation as a Christian personality, written in simple and attractive style.

OVERSEAS

HAWAII: Lihue, April 1.—DR. AND MRS. Franklin Clark Fry stopped off for a two-day visit on the island of Kauai while on their way to Japan (March 25 and 26). The congregation of the Lihue Church received them with warm Hawaiian hospitality.

From the extending of the first lei until their plane winged them back to Honolulu, every minute was filled with genuine friendliness. The climax of the visit came when Dr. Fry addressed members and friends at an evening service (March 26). A reception followed.

As though to give the Frys a taste of all types of Hawaiian weather, we had heavy rain the day of the meeting. Plans for the outdoor social hour were hurriedly changed and the tent was abandoned in favor of the parsonage. Dr. and Mrs. Fry were able to get first-hand impressions of the field for Lutheranism on Kauai. Dr. Fry seemed impressed with the possibilities of work at Wailua where the Lihue Church maintains a branch Sunday school.

FIVE RACIAL GROUPS were represented among new members received into the Lihue Church on March 2. These included Chinese, Filipinos, Portuguese, Hawaiians, and Caucasians. The group numbered 16 adults and 12 children. Ten of them were at one time Roman Catholics. —CLARICE ALLPORT

INDIA: Parvatipuram, March 20.—THERE have been reports in American papers of the strong showing of Communists in Madras during the recent elections. Madras, where the United Lutheran mission work has been done, extends a long distance from north to south, with the Telugus in the north and Tamils in the south. Madras city itself is in the Tamil-speaking area.

For some years there has been considerable agitation for a separate Andhra (Telugu) state. It would be similar to making California into two separate states, north and south.

The Communist gain has not only been in Madras state as a whole but Communist strength is proportionately greater in the Telugu area than among the Tamils. Were the much-longed-for Andhra state a fact, today it would be a very strongly Communist one.

Although there is still a very vocal minority pressing for a separate Andhra state, the idea has lost considerable strength since the elections. Most Telugus would still rather be a part of the larger state than have their own state with such a strong Communist influence.

HERE IT IS NOW the marriage season. Without any reference to Indian marriage customs—Hindu, Christian, or otherwise—the effects are felt by everybody. For instance:

1. The trains are crowded. Lots of people are going to and returning from weddings.

2. It's hard to get a hair-cut. The barbers are the musicians for the wedding processions which go on into the night, so it's hard to get some sleep—if there is a wedding in the neighborhood.

3. The laundry comes late. The dhobies are the ones who traditionally carry the palanquin in which the bride and groom sit for the procession. —ROBERT OBERLY

GERMANY: Bethel, March 11.—THERE will undoubtedly be a general breakdown of the German hospitals, built up by great sacrifices, unless they can get adequate government subsidies. At present the allowances made to Protestant hospitals from public funds are, owing to the big increase of the living costs, much smaller than the net costs.

Therefore, the institutions have to use up reserve funds, or go into debt. The Central Commission of the Inner Mission of the Evangelical Church, which under the presidency of Bishop Hanns Lilje represents all branches of the Evangelical relief work, is struggling to make sure that the hospitals with their deaconess staffs can go on serving without being taken over by the community or other non-church authority.

—FOCKO LUEPSEN

MINNESOTA:

Thirteen Inches of Snow Plus Forty-Mile Wind Equals Low Sunday

MINNEAPOLIS— The Minneapolis-St. Paul area was the storm center of a real blizzard on Saturday, March 22. Thirteen inches of snow fell while a 40-mile wind fell but paralyzed traffic. Some pastors were compelled to call off their Sunday morning services while others preached to many empty pews. From the standpoint of attendances it was *Low Sunday!*

NORTHWESTERN SEMINARY choir gave its home concert on March 30 at St. John's, Minneapolis.

THE SPRING WORKSHOP of the Central Conference WMS will be conducted at Faith-Lilac Way Church April 18. Each secretary was to present the work of her department.

THE CHURCH at Deephaven is another congregation that has an on-going, year-round program of evangelism. Workers meet quarterly to report, exchange ideas and receive a new packet of prospect cards. Mr. Emmett Erickson directs the program. Dr. Paul Luther Wetzler addressed the March meeting.

TWO HUNDRED Luther Leaguers of Central Conference churches gathered in Salem Church, Minneapolis, March 30 for a Life Service program. Billy Bruehl, Life Service secretary, conducted the service, the pastor preached and discussion groups were led by Billy Bruehl, Ralph Erickson and the Rev. Paul Obenauf.

LUTHER PAUL WETZLER

For years, the Minnesota correspondent has been signing his news letters "Paul Luther Wetzler." Recently, in making application for a passport in order to attend sessions of the Lutheran World Federation in Hanover, Germany, he learned to his dismay from the Synder County (Pa.) courthouse that his birth certificate lists "Luther Paul Wetzler."

"My arrival must have really confused my dad," writes Pastor Wetzler. ". . . on my baptism certificate which he filled in when I was baptized at the tender age of ten days, he has my name as 'Paul Luther,' but forgot to give the date of my birth!" ASST. ED.

DR. VIRGIL ZIGLER (right) receives 16mm moving picture camera from Pastor Eugene Loehrke, of First Church, Bryan, O., where Missionary (India) Zigler has been a life-long member. The Zieglers returned to India in April

PENNSYLVANIA:

Condemned Church Spends $15,225 To Guarantee Continued Services

PHILADELPHIA — Condemned last June by the city building inspector as "unsafe for public use," St. Luke's Church has been renovated extensively by members of the congregation. The objection of the building inspector was removed through the removal of the entire second floor of the church and the laying of a new roof. In addition, the former Sunday school rooms were converted into a sanctuary. Cost: over $15,000.

The program was financed by the membership in 10 months under the leadership of the Rev. Charles E. Ritter, Jr. All financial contributions to the fund were voluntary gifts from members and friends.

(See page 37)

NEWS IN THE CHURCHES

THE PASCHAL (or "Passover") Candle is traditionally lighted in many Protestant churches on Easter Eve. All year long, the Altar Fire, representing the Living Christ, has been kept burning in the Sanctuary Lamp. On Good Friday, the flame is extinguished, symbolizing the death of Jesus on the Cross. The New Fire is kindled Easter Eve pointing up His Resurrection from the darkness of the tomb. Because the Paschal Candle symbolizes the presence of the Resurrected Christ in His appearances to the disciples for 40 days after Easter, it is lighted every service until Ascension Day. Here Pastor Robert Ayers, assisted by Acolytes Kurt Larsen and Tom Abbott, lights the Paschal Candle for members of St. David's Church, Massapequa Park, Long Island, New York

A PARADE of widely known church leaders will march through the pulpit of St. John's Church, Melrose Park, as the suburban congregation celebrates its 50th anniversary with a series of special events May 9-18.

Two presidents—Dr. Franklin Clark Fry of the ULCA and Dr. Emil E. Fischer of the Pennsylvania Ministerium—will share the spotlight at the special service May 14. On the morning of May 11, Dr. Paul C. Empie, executive director of the National Lutheran Council, will preach. The speaker who will have the largest audience will be Dr. O. Frederick Nolde, dean of the Philadelphia Seminary graduate school and leader in the World Council of Churches. The morning service on May 18 which Dr. Nolde will address will be televised.

Other events include a congregational dinner May 9, with Dr. Earl S. Erb, secretary of the Pennsylvania Ministerium, and Henry Endress, executive secretary for the Lutheran Laymen's Movement, as speakers. A fellowship night May 10, and a youth program May 16 are also included in the festival schedule.

The Rev. Kenneth P. Otten is pastor of St. John's. Heading the anniversary committee is Dr. Peter P. Hagan, widely known churchman. Other prominent ULC leaders who are members of St. John's are Mr. William G. Semisch, president of the Board of Pensions, and Dr. Millard Gladfelter, president of the Board of Education.

The congregation was organized by the Rev. Charles G. Spieker in 1902. In 1910 the Rev. Charles J. Gable became pastor, and in 1913 the present church building was erected. Pastor Otten was installed in 1932. Two years ago a parish hall and educational building was built.

EIGHTY-FIVE women of St. Paul's Church, Ardmore, attended a recent meeting to effect organization of Women of St. Paul's. The pastor's wife, Mrs. Donald Doll, was named president.

PASTOR G. MARTIN RUOSS, Good Shepherd Church, Philadelphia, has accepted a call to St. Mark's Church, Mechanicsburg, and will assume his new duties May 1.

WHY ME?

story of the week

IN MANY WAYS, three-year-old Vernie Smith is a lot like other three-year-olds in Woodward, Oklahoma, or for that matter, any young North American . . .

He's the apple of his daddy's eye, he likes to have older people read stories to him, he says his prayers every night before tumbling into bed, he loves lollypops and all kinds of sweets, but twists his tongue (and his face) at the taste of spinach.

There is one important difference, though, between Vernie and the others . . . Vernie's blind.

His folks do their best to make him feel and act like a normal human being. They make every effort to keep pity from entering any of their relationships with this growing lad. They really want him to be as much like other boys his age as is humanly possible.

A close friend of Vernie's is his Uncle Harvey, who has been bedridden for two years. The two have established a strong bond of friendship and affection.

Uncle Harvey tells Vernie stories, reads him fairy tales and describes things he's seen and places he's been.

In turn, Vernie runs the little errands around the house to "help Uncle Harvey!"

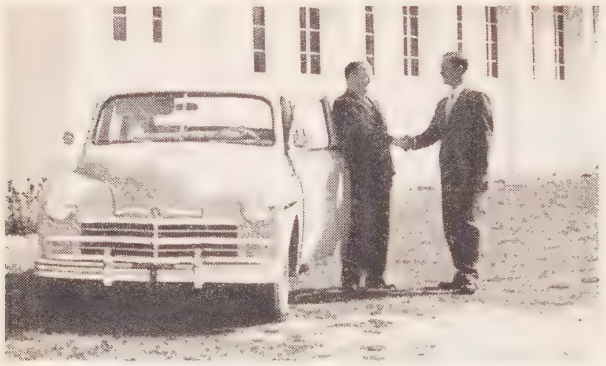
WHEN TWO clergymen called at the Smith house last week they offered to conduct a brief devotional service at Uncle Harvey's bedside. Their petitions dealt largely with Uncle Harvey, whose health hadn't been improving.

But as the ministers prepared to leave, one of them put his arm about the sightless lad, and said: "Good-bye, Vernie, we're praying for you, too!"

Vernie seemed puzzled.

A three-year-old frown wrinkled Vernie's forehead. Turning his head towards the man who had spoken he asked:

"Why me? I can walk!"



LAYMAN Harry Kramer, presents keys to new car to Pastor W. J. Moretz, a gift of Trinity Church members, Bradenton, Florida, in observance of the 25th anniversary of the pastor's ordination

ILLINOIS:

New Carthage Prexy Wants "Strong Faculty," "Funds for Research Programs"

CARTHAGE—"The possibilities for the future of Carthage College are unlimited," Dr. Harold H. Lentz, newly elected president, said recently at a special faculty meeting held on campus.

"The college has had a rich background," he continued, "but its greatest glory lies in the future." He had called the special faculty meeting so that he could outline future plans for Carthage College.

In his informal address, he pointed out that he wished to build up a strong faculty at the college. "No college is any stronger than its faculty," he said. "For that reason, it is my desire that our teachers be not only academically trained, but that they also possess teaching ability and a positive Christian character."

Dr. Lentz stated that such things as faculty tenure, social security, retirement and the opportunity for graduate training will be emphasized in his future plans. He gave no indication, however, of immediately increasing the quality of the college's physical plant.

"We have no immediate need for an expanded physical plant, especially since our new chapel-music hall is now under construction," he mentioned. "I do think, however, that we should all be concerned with raising our endowment and providing funds for research projects and development programs."

He also pointed out that, although the college will need an adequate enrollment for the 1952-53 academic year, it is not desirable to lower academic standards to achieve this aim. "We must continue to uphold our high academic standards, even in the face of prevailing difficulties in bringing quality students to college. I am sure that there will be no students enrolled in Carthage next year who are not made up of genuine college material."

Because of rising costs and uncertainty

CELEBRATING the 40th anniversary of Christ Church, Floral Park, N. Y., and the 35th anniversary of Pastor Ralph Durr's pastorate, members recently presented him with a new sedan

ue to the draft situation, fewer students re enrolling in college, Dr. Lentz concluded. he board of trustees, alumni, supporting hurches and the faculty will be called on to ssist in bringing students to Carthage.

ENNSYLVANIA:

ublic-Private School Teachers o Attend Conference at Seminary

YORK—The third conference for pubc and private school teachers will be conucted Aug. 16-23 at Gettysburg Semiary. Purpose of the conference is "to ive our teachers an opportunity to talk ver the implications of their Christian aith in their work of teaching." This is *ot a conference for Sunday school teachrs;* but for *public* and *private* school eachers.

THE 15TH ANNUAL convention of Central ennsylvania Synod will meet in the First hurch, Carlisle, May 19-22. Of special inerest will be an address on "The New Transation of the Scriptures" by Dr. Luther A. Weigle, dean of Yale Divinity School, also n address by Dr. H. Grady Davis, of the hicago Seminary on "The Church and the Office of the Ministry." Ralph J. Wohlsen, resident of the ULCA Brotherhood, will peak Tuesday evening; the Gettysburg Colege choir will sing.

DR. HENRY W. A. HANSON, retiring president of Gettysburg College, was guest peaker at the tenth anniversary of the organization of St. Paul's Church, York.

PRESIDENT HANSON has been honored by nany groups during these later days of his dministration.

LUTHERAN CHURCHES of York are collecting a carload of clothing for Korea, Germany, Palestine, Yugoslavia and Japan during April.

DR. DWIGHT PUTMAN, president of synod, will be the speaker for the rededication service for the new Sunday school addition of St. Paul's Church, Felton, May 4.

PAUL LEVI FOULK

CAMPUS

GETTYSBURG College's baccalaureate sermon will be preached this June by the Rev. Donald R. Heiges, member of the class of '31 and executive secretary of the Division of Student Service of the National Lutheran Council.

HARTWICK College's building and campus committee (Board of Trustees) has taken steps for early construction of a women's dorm. Working drawings were to be approved soon. The new dorm, a memorial in honor of the late James Dewar, will accommodate 88 students. Architecture is expected to be Georgian Colonial.

LENOIR RHYNE College's baccalaureate address will be delivered by "Lutheran" Editor G. Elson Ruff on June 1. Commencement address will be delivered by Dr. Karl Z. Morgan, professor of physics on leave of absence for government research at Oak Ridge, Tenn. Alumni will hear Frank Van Der Linden, LR alumnus, now a member of the U.S. Congress' Press gallery.

MIDLAND College's retiring president, Dr. William P. Hieronymus, has accepted appointment as professor of secondary elucation at WAGNER College. Dr. Hieronymus leaves the Fremont, Nebr., school June 1 and will assume his new duties on Staten Island Sept. 1.

MUHLENBERG College's three vacancies on the board of directors were filled recently by election of three Allentonians—Attorney William Hudders, Newspaperman Donald Miller, Insurance Executive Russell Fulford.

NEWBERRY College's new president of the student body is George Marion Rushe, West Columbia (S. C.) pre-theologian.

ROANOKE College's commencement address will be delivered June 1 by United States Steel's chairman of the board, Irving S. Olds. The baccalaureate sermon will be delivered by the Rev. Charles C. Fishburne, Jr., rector of Christ Episcopal Church, Martinsville, Va. Dr. Olds will be awarded an LL.D., Rector Fishburne, an L.H.D.

SIXTY-SIX persons attended the first service in the new St. Matthew's Mission, Allen Park, Mich., recently. Pastor-Organizer Dean Eyster Tyson has set this June as the date when he expects to be able to effect official organization. Until that time, services are being held in a local Masonic temple

MARYLAND:

Bequest Worth $1,800 in 1949 Produces $30,000 for Baltimore Church

BALTIMORE—Christ Church recently received a check for $26,505—part payment on a bequest made in 1949. The original bequest has appreciated to more than $30,000.

Benefactor was a lady of modest means, Mrs. Carrie Schaale, who had no close relatives when she died in 1949. A life-long member of Christ Church, she willed the congregation $886 in cash, 90 shares of stock valued at the time at $10 a share.

Christ Church trustees decided to hold the stock. Months ago, the company which issued the stock—a lumber company—sold 100,000 acres of timberland in Alabama and Florida. Shares suddenly were worth $324.50 each. Christ Church's 90 shares were worth $29,205.

MARYLAND SYNOD HOUSE is now located at 3625 Falls Road, Baltimore 11. Offices of the president and the director of religious education and youth work of the Maryland Synod were moved to this new location April 4. The move was made necessary because of the recent sale of the Deaconess Motherhouse property to the State of Maryland for the new Training School for colored school teachers.

THE REV. VALDIS MEZEZERS was installed pastor of Emmanuel Church, Stoney Creek, by President Fife April 20. Ground was broken for the new parsonage March 2.

PASTOR RODNEY S. WASSER recently dedicated a new altar for St. Paul's Church, Mt. Winans, a memorial to Layman Charles H. Leistner, who served St. Paul's Sunday school as superintendent continuously for 58 years. Funds for the memorial altar were provided by members and friends who presented monetary gifts instead of memorial flowers.

Pastor David Manrodt found 18 willing workers in his congregation to do a paint job at Jerusalem Church for $98 that otherwise would have cost at least $1,800.

PAUL I. FOLKEMER, chairman of the Lutheran Laymen's Movement for Stewardship dinner at Zion Church, City Hall Plaza, March 4, reported two new members for the movement from Baltimore. Chester Myrom delivered the address.

THE SECOND ANNUAL retreat for ministers' wives of synod was held at Gettysburg Seminary April 17. Mrs. DeWitt Miller, Dr. Dorothy Jaeger-Lee and Mrs. Peter Marshall were speakers on the program. Mrs. Oscar Blackwelder and Mrs. L. Ralph Tabor

ere program hostesses.

PHILIP SELTZER, graduate of Hamma Divinity School, was ordained in St. Luke's Church, Silver Spring, March 2 by President Fife. Dr. E. E. Flack preached the ordination sermon. President of Synod Fife installed Philip Seltzer as pastor of the Easton-Cordova charge March 9.

ST. LUKE'S CHURCH, Silver Spring, is about to launch a $200,000 congregational appeal for a new building program that will include enlargement of the sanctuary and additional parish building facilities. PHILIP LAMBDIN, member of Frederick congregation, who will graduate from Hamma Divinity School in May, has been elected assistant pastor of St. Luke's congregation.

THE REV. DONALD F. BRAKE was installed pastor of St. Peter's congregation, merger of Atonement and St. Stephen's congregations, March 13. Dr. L. Ralph Tabor gave the charge to the pastor; President Fife gave the charge to the congregation.

LLOYD M. KELLER

LLINOIS:

ranklin Park Church Takes Action)n Chicago's "Crime and Politics"

CHICAGO—Resurrection Church, Franklin Park, decided to take positive action in regard to "Crime and Politics" in the Chicago area. Passion Sunday was given over to finding out what the church can do to purge the criminal element out of politics.* Positive action resulting was a sizable contribution made to the Citizens of Greater Chicago for Crime Prevention and members of the congregation signing a pledge to "work to secure good government and clean politics by voting in every election for candidates both honorable and efficient, supporting the spirit of the law, and being in every way a good citizen."

THREE CONGREGATIONS are already "over the top" for Lutheran World Action for 1952: Holy Trinity, Elgin; Good Shepherd, Oak Park; St. Paul's, Oregon.

DOLORES DOHLEN of Trinity Church, Mt. Morris, has been appointed Evangelistic Missionary to India. A graduate of Carthage College, she will be commissioned at the WMS-ULCA Convention in Philadelphia this September.

LUTHER LEAGUERS of Mt. Calvary Church, DeSoto, presented a new altar.

A 21-NOTE SET of organ chimes and electronic carillon were dedicated March 16 at Trinity Church, Rockford, in memory of Dr. Hugh M. Bannen, pastor 1896-1943.

Chicago pastors met in City Hall April 7 to hear Mr. Carl Gardner, secretary of the Chicago Plan Commission, discuss the development of Chicago from a planning viewpoint. The purpose was to determine how the movement of industry, the shifting of population and the express highway development will affect the church. The average life of a congregation in the city is only 25 years; after that the slow death sets in.

ON PALM SUNDAY a new memorial window was dedicated at St. Luke's Church, Park Ridge, a gift from Dr. Everett G. Mitchell in memory of his late wife.

DR. C. CHARLES BACHMANN is leaving the Social Missions Society of the synod. He has been called back into the service and reports on May 15 at Newport, R. I.

HOLY TRINITY CHURCH, Chicago, held a Good Friday service for children.

ST. JOHN'S CHURCH, Joliet, will be host to synod beginning May 12. Dr. G. Elson Ruff, editor of THE LUTHERAN, will be the ULCA representative.

CLYDE G. STEELE

* *(Over a thousand Chicago churchmen from 200 different congregations recently drew up a "citizenship code for public officials." A few of the "demands" passed along to public officeholders: "Political parties should give an accounting of their sources of income." "Officials and political organizations should repudiate anyone known to be engaged in illegal or criminal activities," and "Politicians should accept the code' as a 'moral guidepost.'"*—ASST. ED.)

MEMBERS of the Advisory Committee listen to Chairman John Stacy explain plans and purposes of Lutheran Youth Conference to be held on campus of Wittenberg College June 13-15 that will attract several hundred youth from the five ULCA synods which support the college. Each of the 489 congregations of the Ohio, Michigan, Indiana, Kentucky-Tennessee and West Virginia synods have been invited to name two conference delegates, preferably high school seniors and juniors. Aims of these sessions are: to bring youth closer to the Word, to study world problems and Christian faith, and to find an answer to the oft-asked question—"What shall I do with my life?"

OHIO:

1,500 Confirmands to Attend Dozen Rallies Throughout Synod for 13th Year

COLUMBUS For the 13th year synod will gather approximately 1,500 confirmands in rallies to be held April 27 in 12 congregations. Pastors and Luther League leaders will address the simultaneous rallies on "The Book for YOU to Live By."

Centrally located congregations that will be hosts to the rallies are (speakers and leaguers listed): Holy Trinity, Toledo (the Rev. James L. Keyser and Robin Ollivier); St. John's, Zanesville (the Rev. Robert G. Binkley and Miss Paul Cannon); Hilltop, Columbus (the Rev. J. Edward Dinkel and David Schilling); Calvary, Cleveland (the Rev. A. O. F. Bauer and Carl Lantz); First, Shelby (the Rev. John G. Gensel and Lowell Hamilton); First, Findlay (Dr. W. Carl Satre and Mrs. Jackie Joseph); Zion, Defiance (the Rev. John A. Root and Tom Clay); Second, Springfield (the Rev. Andrew Schilling); Grace, West Carrollton (John Stacy and Edward Spenny); North Riverdale, Dayton (the Rev. K. Jay Bishop and Jack Ehringer); Augsburg, Orrville (Dr. W. M. Hackenberg and Walter Maston); Bethlehem, Youngstown (the Rev. William O. Calvert and Ralph Schibler).

NEARLY 150 church workers gathered at St. Paul's, Youngstown, March 24, at the invitation of the Lutheran Service Society of Northeastern Ohio for the first workshop in the country on "The Church Serving Older People." The society has a program of "friendly visitors" to aged persons in rest and foster homes, will soon move to introduce recreational groups. In the future a service center for the activities of aged per-

ions is contemplated.

Miss Henrietta Lund of the National Lutheran Council Division of Welfare told the group that "all people can live useful, happy and satisfying lives to the very close of life. We are fast becoming a population of older people. There are 11 million people in the U.S.A. over 65 years old, each day 3,000 new people are reaching the age of 65 years."

OHIO: Roselawn Mission, Cincinnati, and Pastor Robert F. Berger are gathering funds to give the eight-year-old mission with a new church building. The congregation has outgrown the facilities of the former club house. BAM and synod's Board of Home Missions will help in the building program.

WHEN PASTOR CARL DRISCOLL took attendance on the four February Sundays at Grace Church, Dover, he found that 916 of the 1,506 baptized members attended during the month; 77 visitors also came. On any Sunday there were 250 to be expected who attend nearly every Sunday, 50-150 who attend infrequently. For every person in church on any Sunday, Pastor Driscoll told his congregation, two members were not in church. Most disconcerting was the low attendance for those received since 1948. "We seem to be failing in integrating these new members into the life stream of the congregation." Grace Church's first DP family arrived March 16: Mr. and Mrs. Johann Zabka and two children, ethnic Germans, from Braunschweig, Germany. They arrived just before the first service, asked to go into the church at once, where they stood with bowed heads for prayer.

Grace will have an assistant pastor in May with the coming of Hamma Senior Frank Jogwick, Parkersburg, W. Va. . . . 490 families are receiving THE LUTHERAN this year.

For the first time two women were recently elected to the church council of St. Paul's, Mansfield. Pastor John G. Gensel thinks they may have a record unique in the ULCA, with a husband and wife, Mr. and Mrs. Glen Miller, both on the church council.

WITH 102 communing members, Greenford Church has five students in ULCA institutions! Pastor Arvid E. Kuitunen says, "Our church might have the highest percentage of students of any ULCA congregation in our own higher education institutions."

WHEN PASTOR ROBERT BARKLEY was installed at St. James', Cleveland, on April 20, Synod President George W. Miley was aided by Pastor Barkley's father, Dr. W. W. Barkley of Gettysburg, Pa., and his father-in-law, Dr. Amos J. Traver of Hamma Divinity School.

Pastor James L. Keyser, synodical director of Christian education and youth work since 1948, will become pastor of Olivet Church, Sylvania, on July 31.

YOUNGER MEMBERS of the Cathedral Choir at Trinity, Akron, speak of the "Big Seven" who have sung for Trinity a combined total of 291 years. The oldest, Inez Miller, has sung for 49 years; others: William E. Snyder, 46; Mrs. Ernest P. Brunswick, 45; H. Roy Austin, 43; Ernest R. Drake, 41; Herman J. Koster, 34; Mrs. Harry Bowman, 33. Miss Miller helped to organize the choir in September 1903.

E. RUDOLPH WALBORN

DEBT-FREE for the first time in 25 years, members of St. Mark's Church, Newport, Ky., recently watched this $10,000 mortgage-burning ceremony. Participating: Arthur Smith, Acolyte Carl Harris, Hamma Dean Elmer Flack, Synod Vice President Day B. Werts, and Pastor Allan Hauck

NEW YORK:

Estonian DP Paints Chancel Mural for West Camp "in Appreciation"

ALBANY—Julius Gentalen, Estonian displaced person, and member of St. Paul's Church, West Camp, has completed a mural which has been hung over the altar in the church. The painting portrays Christ as the Good Shepherd. Mr. Gentalen, a former executive administrator of the Ministry of Education in Estonia, is an artist by avocation, and is well known in his native land for his landscapes. He was motivated to paint the mural for the altar by his "feeling of appreciation" for kindnesses shown him.

The Rev. Henry M. Schumann, pastor of the congregation since June 1, 1951, reports that since his coming the parsonage has been redecorated, and many of the rooms restyled and modernized. A wing has been added to the parish hall. Central heating has been installed. The exterior has been faced with Pennsylvania brick. The parking lot has been resurfaced. The congregation authorized a building fund campaign to finance the work at its beginning.

THE REV. THEODORE E. HAMMER, pastor of Atonement Church, Saugerties, conducted a special Good Friday service for children.

LUTHER S. STRALEY

DECEASED

Rev. Harvey J. Fennig

The Rev. Harvey Jacob Fennig, pastor of the Springfield parish, Harlan, Ind., died in Ft. Wayne, Ind., Jan 25. He was 64.

Born in Mercer County, Ohio, Feb. 18, 1888, he attended Ohio Northern University and was graduated from Hamma Divinity School in 1917. Ordained the same year, he served subsequently in pastorates in Jeromesville, Ohio; Monroeville, LaGrange, North Manchester and Harlan, Ind.; and Battle Creek, Mich.

Surviving is his wife, Mrs. Ada Coriell Fennig.

The funeral service was conducted in St. Mark's Church, Harlan, Ind., on Jan. 27 by Indiana Synod President F. M. Hanes, assisted by the Rev. J. Luther Seng. A second service was held the following day in Battle Creek. Interment was in Battle Creek.

Rev. Paul J. Gerberding

The Rev. Paul J. Gerberding, retired Illinois Synod pastor serving as a board mis-

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—*Matthew 5:18*

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onary for the Board of American Missions, ied March 8. He was 78.

Born near Pittsburgh, Pa., June 2, 1873, e attended Lima College and was grad- ated from Chicago Seminary. Ordained in 903, he served pastorates in Illinois, In- iana and Iowa. In 1927, he became field missionary for the Northern District of Illinois Synod and organized new mission congregations in Elmwood Park, Waukegan, St. Louis, Lockport, Chicago (2), and Richmond. He served Edgebrook Church, Chicago, from 1940 until 1944 when he became a missionary for the Board of American

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Missions. In addition to the Illinois Synod mission congregations, he established new churches in California (4), Indiana, Connecticut, Missouri, Montana and Iowa (6).

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Surviving are three children, Mrs. Evelyn Smith, Englewood, Calif.; Mrs. Gladys Dicke, Chicago; Dr. Harold Gerberding, Long View, Wash.; and a sister, Anna Gerberding, Alhambra, Calif.

The funeral service was conducted in St. Matthew's Church, Chicago, by the Rev. W. E. Clawson assisted by Illinois Synod President Harmon J. McGuire, Dr. Richard Gerberding, the Rev. Luther Siebert and the Rev. A. Gordon Nasky. Interment was in Norwood Park, Chicago.

Rev. Clair R. James

The Rev. Clair R. James, retired Central Pennsylvania Synod pastor, died in Roanoke, Va., March 21. He was 52.

A graduate of Shippensburg (Pa.) State Teachers College, Gettysburg College and Susquehanna Seminary, he served a quarter century in the ministry prior to his retirement. He served pastorates in Reedsville and Milton, Pa.

Surviving are his wife, Mrs. Hilda Hayward James; his parents, Mr. and Mrs. Tilden James, Hanover, Pa.; three daughters, Mrs. Harold Clements, Jr., Milton, Pa.; Mrs. George Rodeback, Jr., Long Island, N. Y.; and Miss Dorothy James, Lewisburg, Pa.; a grandchild and two brothers, including the Rev. Kenneth D. James, Glen Rock, Pa.

The funeral service was conducted March 24 in Hanover, Pa., by Dr. Harry Beidleman.

Rev. Carl J. Olson

The Rev. Carl J. Olson, pastor of United Church, Columbus, Nebr., died Sept. 10. He was 66.

Born Nov. 24, 1884, in Minneota, Minn., he was graduated from Gustavus Adolphus College and from Chicago Seminary, ordained by the Icelandic Synod in 1911. Subsequently, he served pastorates in Gimli, Manitoba; Wynyard, Sask., organizing a total of nine congregations in Canada. In 1930, he was called to Seattle, Wash., as pastor of Central Church. Later he served in Selkirk and Flin Flon, Manitoba; Foam Lake, Sask.; Stamford and Columbus, Nebr. At the time of his death he was president of the

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Platte (Nebr.) County Ministerial Association and served as president of the Mid-Nebraska Lutheran Ministerial Association.

Surviving are his wife, Mrs. Laufey Olson; four children, Margaret and Carl of Winnipeg, Robert and Mrs. Alec Lane of Ottawa, a brother and one grandchild.

The funeral service was conducted in United Church, Columbus, Sept. 12, by Nebraska Synod President T. J. C. Schuldt assisted by Central Seminary Professor Frederick and Dr. A. W. Young. On Sept. 15 a second service was held in Selkirk Church, Selkirk, Manitoba. Interment was in Selkirk.

Mrs. Arthur H. Pinkall

Mrs. Arthur H. Pinkall, who was burned critically in a gas explosion in her home Jan. 30 (*see* THE LUTHERAN, *Feb. 27*), died March 9 in an Omaha (Nebr.) hospital after a valiant five-week fight for life.

The day before (March 8), she celebrated her 48th birthday quietly, receiving hundreds of messages from across the United States. Hospital authorities at the time said she had passed the worst crisis and appeared to be on the road to recovery.

She was the wife of Dr. Arthur H. Pinkall, pastor of St. Luke's Church, Omaha, Nebr., and president of the Midland college board of trustees.

Mrs. Pinkall had been active in all organizations of St. Luke's, and served as secretary of the Nebraska WMS for two years.

Surviving are her husband, three children, Joseph (15), Ruth (12), and David (5), all at home; her mother, Mrs. Francis Studt, Delphos, Kan.; two brothers, Don, of Delphos, and Paul, of Ada, Kan.; three sisters: Miss Lillie Studt, Kansas City; Mrs. Eva Henning, Glasco, and Miss Ota Studt, Delphos, Kansas.

The funeral service was conducted March 11 in St. Luke's Church, Omaha, and the next day at St. Paul's Church, Glasco. Interment was in Glasco.

ULC CALENDAR

APRIL

24-26. Women's Missionary Society Convention. Central Pennsylvania. First Church, Altoona

26-27. Luther League Convention, Pacific Northwest District. University Church, Seattle, Wash.

29- 1. Kentucky-Tennessee Synod. First United Church, Memphis, Tenn.

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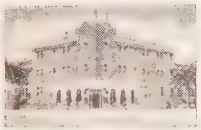

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MAY

1- 4. Nova Scotia Synod. St. Paul's Church, Bridgewater
5- 7. Florida Synod. St. Luke's Church, Lake City
5- 8. California Synod. First English Church, Los Angeles
6- 8. WMS Convention. California Synod. Los Angeles
7- 8. WMS Convention. New Jersey Synod. Holy Trinity Church, Wildwood
12-14. Indiana Synod. St. Luke's Church, Logansport
12-14. Michigan Synod. Resurrection Church, Detroit
12-15. Midwest Synod. Friedens Church, Lincoln, Nebr.
12-15. Pacific Synod. St. Paul's Church, Vancouver, Wash.
12-15. Illinois Synod. St. John's Church, Joliet
13-15. Rocky Mountain Synod. Grace Church, Casper, Wyo.
13-15. WMS Convention, Rocky Mountain Synod. Grace Church, Casper, Wyo.
13-15. Texas Synod. United Dr. Martin Luther Church, Shiner
15-18. WMS Convention, Ministerium of Pennsylvania. Trinity Church, Pottsville
16-18. Luther League Convention. Canada Synod. Hanover, Ontario
18-21. West Virginia Synod. Jackson's Mill
18-21. WMS Convention. West Virginia Synod. Jackson's Mill
19-21. New Jersey Synod. St. Mark's Church, Elizabeth
19-22. Central Pennsylvania Synod. First Church, Carlisle
19-22. Ministerium of Pennsylvania. Buck Hill Falls
19-22. Ohio Synod. Zion Church, Wooster
19-22. Iowa Synod. St. John's Church, Council Bluffs
19-22. WMS Convention, Iowa Synod. St. John's Church, Council Bluffs
20-22. Northwest Synod. St. James' Church, Marinette
26-29. Pittsburgh Synod. Luther Memorial Church, Erie, Pa.
27-29. Maryland Synod. Gettysburg Seminary, Gettysburg, Pa.

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IN CONCLUSION

WHENEVER WE PRINT in this paper an opinion on public affairs that a few of our readers don't like, they send us a lot of clippings from The Chicago *Tribune* or some other paper to prove we are wrong. I suspect that some people aren't aware that you don't have to believe everything you see in the newspapers.

Newsmen are usually honest and careful, but they have to fill up a certain amount of space. If they get a subject that isn't clear-cut and definite, they depend on guessing. There are some skilled journalists who can write a column a day for a week about how many votes Senator Taft will have in Pennsylvania primaries April 22. This may be interesting, even valuable, but don't depend on it heavily.

If you read a reliable paper, and read carefully, you can usually distinguish between what are facts and what are the opinions of the writers. This month some newspapers had a story about what Stalin was supposed to have said to the ambassador from India, Sir Sarvepalli Radhakrishnan, about a general settlement of world tensions. The correspondent for the very reliable New York *Times* cabled home that the talk was "assessed as one of the most important diplomatic events of recent months in Moscow."

From the way the story was written you could tell it was a "guess" story, not necessarily to be taken seriously. When Sir Sarvepalli got to London and heard what the newspapers had printed about his talk, he threw up his hands and said, "Why do people fabricate such things? . . . There is not a word of truth in these stories."

WE MUST KEEP AWARE, also, that all of us delude ourselves easily. Recently two groups of psychologists were running a test on whether the human mind can control the way dice will fall. Those who believe the mind can do this "proved" it by throwing the dice many times and writing down their count. The "unbelievers" also threw dice, and got very different results.

An unseen camera had recorded the whole business. It proved that the "believers" made a 30 per cent error in favor of their theory when they counted, and the "unbelievers" made the same amount of error on the other side.

IT ISN'T HARD for us to realize how childish people are in the Communist countries when they believe all the propaganda poured out. It's difficult to notice we run some of the same risk ourselves.

It's important in these days of serious international tension for us to know what's going on in the world and to think clearly about it. You can't do that if you let your favorite columnist do your thinking for you.

We Christians begin with rock-bottom convictions that can't be shaken. This is God's world. He cares equally for all peoples. He wants us to live together in peace. He asks us to share with one another.

We also have a fund of well-verified information which we have gathered over the years, mostly from trustworthy teachers or witnesses. By putting two and two together, we know at least a few things fairly certainly. New information or opinions which come to us should be received with an open mind, but we have to be careful about accepting them as 100 per cent authentic. The truth isn't easily acquired. Maybe the hardest of all commandments to keep is "Thou shalt not bear false witness."

—ELSON RUFF

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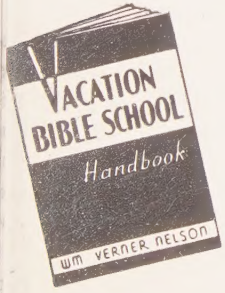

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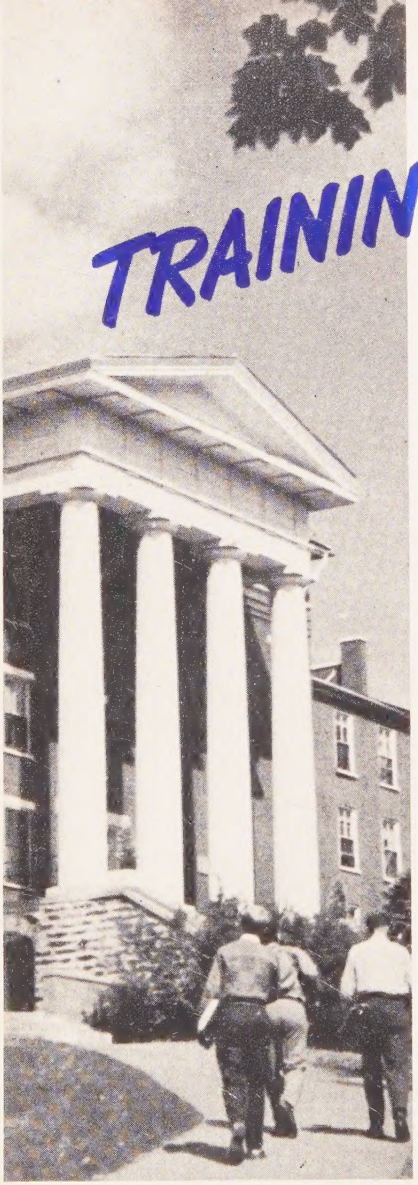

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